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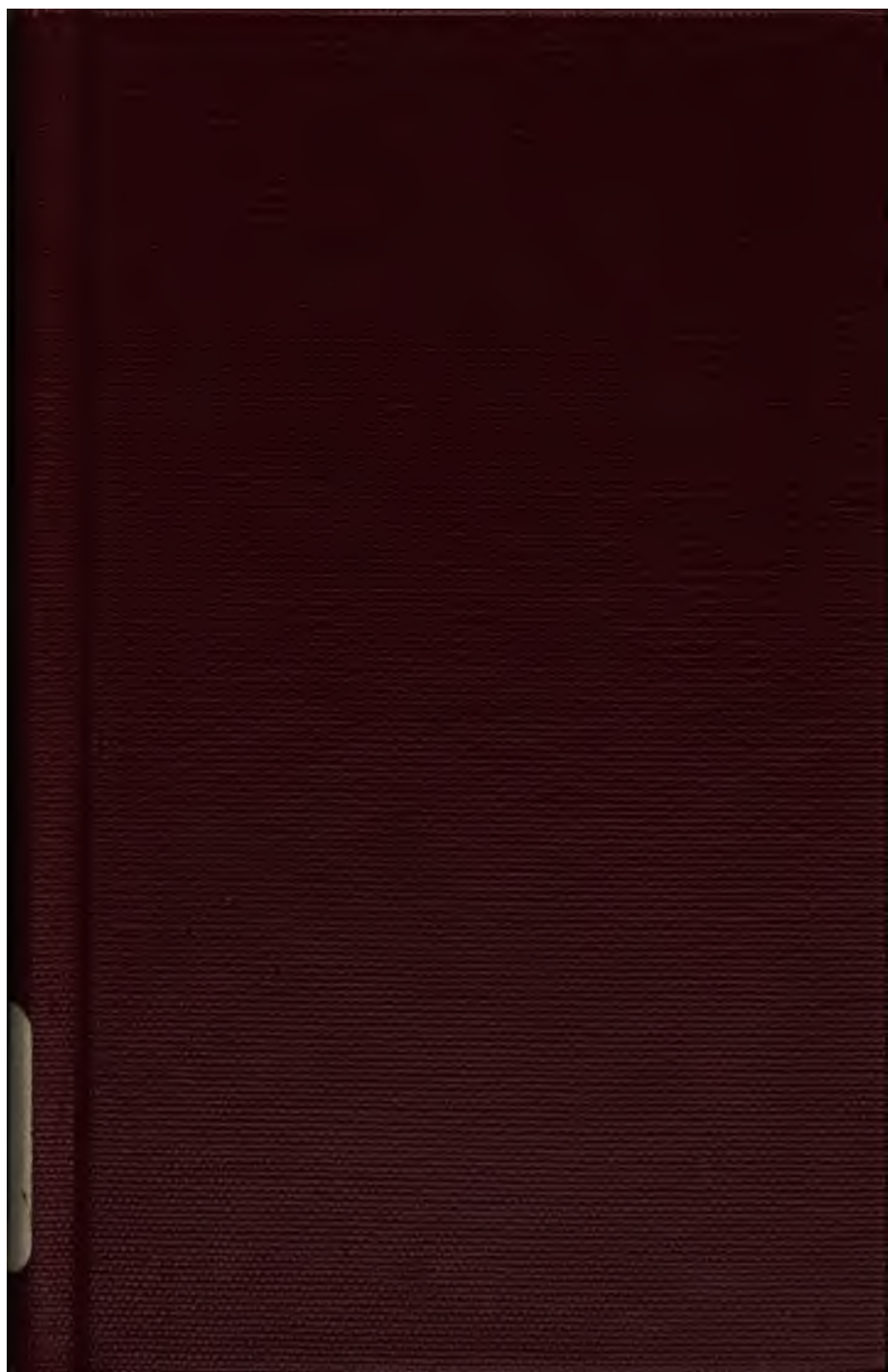
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TO
LOVERS AND THE MARRIED
CONCERNING THE STRONGEST TIES AND THE MOST MOMENTOUS
RELATIONS OF LIFE.

BY O. S. FOWLER,
PRACTICAL PHRENOLOGIST.

~~~~~  
AND ADAM BEGET A SON IN HIS OWN LIKENESS, AFTER HIS OWN IMAGE.  
~~~~~

FORTIETH EDITION

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Edmund P. Fairchild

DEDICATION.

To all who have ever tasted the sweets of LOVE ; or felt its sting ; or consummated its delightful union ; or who anticipate its hallowed cup of tenderness ; or expect to fold its "DEAR PLEDGES" in parental arms—more especially to WOMAN, the very embodiment of this angelic emotion—to ALL who would enjoy its heavenly embrace, avoid its pangs, or render their prospective children HEALTHY, and TALENTED, and LOVELY, I dedicate these love-inspiring pages.

THE AUTHOR

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PROSPECTUS
OF
O. S. FOWLER'S PHRENOLOGICAL JOURNAL,
AND
COMPLETE WORKS ON MAN, REVISED;

OR,

"LIFE; its Laws, Organs, Faculties, Functions, Philosophy, Conditions, Management, and Improvement, including Health, Organism, Temperaments, Family Affections, Moral Faculties, Intellectual Culture, etc., etc., as taught by Phrenology, and kindred sciences," in volumes as follows, namely:—

I. HEALTH; its Value, Natural Laws, Conditions, Preservation, and Restoration; including the Organism, the Temperaments, etc.

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Nature is infinitely sacred and perfect, because the embodiment of all the works and attributes of her Divine Author. Her laws are His eternal will, perpetually enjoined on all His creatures. Their obedience is His worship. Their infraction is sin against Him.

MAN IS THE EPITOME OF NATURE—the compendium of all that is! Every law and fact of matter; every mechanical device and principle throughout the entire vegetable and animal kingdoms; every single want and instinct, faculty and function—*everything everywhere*—is found

embodied and perfected in him. Human science, then, expounds all the facts, all the principles, of universal creation, and therefore as far transcends all other studies as man excels animal, vegetable, or thing. Yet how neglected!

Wonderfully perfect every part of his entire Nature! Yet incomparably more so their specific ADAPTATIONS of each to all, and of all to those grand and glorious *results* — functions and enjoyments, immortality included — of which his being, fully developed, is capable!

MAN IS THE EPITOME OF GOD. "In His own image and after His own likeness created He him." So that the study of Human Nature, by unfolding this the CROWNING work of our Great Creator, expounds all His other works, and likewise all His Attributes. Human Science thus becomes UNIVERSAL THEOLOGY. And most self-ennobling and perfecting.

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and its only philosophical textbook, as is evinced in the signal failure of all its other systems since Aristotle, and in the complete success of this the sole science of the human mind.

This only mental philosophy is likewise that CHIT from which emanate the tap-root and root-lets, trunk, limbs, and fruit of all reform and progress; for, by analyzing man's mental constitution as it came forth pure and perfect from the Divine Hand, it shows each and all just WHEREIN they may have departed from this its beau ideal type, as also the pathway of return; and must soon become the GREAT STUDY of the entire race, and so remain ^a till time shall be no longer."

A standard work, therefore, on this Science of Man, which, besides condensing whatever is valuable from the writings of Gall, Spurzheim, and the Combes, shall superadd its history, and all its modern discoveries and recent improvements, be a repository of whatever is known on Phrenology, and apply its teachings to our congenial political, educational, and religious institutions, into which it has been engrafted, becomes a philanthropic desideratum to the whole family of man. Such a work O. S. FEWLER is now issuing, in numbers, each containing 48 octavo pages, in the best style of mechanical execution, divided into —

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NOTICE TO THE PUBLIC.

O. S. FOWLER was so long and so widely known as the founder and master-spirit of the old and honored firm of "Fowler and Wells," and of the "Phrenological Journal," that to this day most people take it for granted that he is still identified with them.

So far therefrom, he withdrew from both in 1854—a fact which *should* have been announced earlier; and the object of this notice is to inform his proposed patrons of such withdrawal, and of his having reestablished himself in Boston. All of the many thousands who have applied, or who may apply, at the New York office expecting phrenological delineations, charts, and written opinions from O. S. FOWLER, have been and will be disappointed.

But those who desire to avail themselves of his forty odd years of experience, and of the best professional services he can render, as well as know ALL ABOUT themselves or children, from this MASTER and acknowledged HEAD of phrenological science, can consult him, after March, 1870, at his new establishment, cabinet, and publishing house, where he has purchased and located for life. Former co-workers, will find their old ally at his new head-quarters at 514 TREMONT STREET, BOSTON, MASS., opposite the Clarendon Hotel.

N. B. Those who cannot consult him *in person*, will find their

next best substitute in sending to his address, by mail or express, a "three quarter," or else a front and profile likeness, with six dollars, and their address plainly written, age, business, complexion, height, weight, education, the avocation preferred, and any other facts of themselves they please, and they will receive in return a FULL WRITTEN DESCRIPTION of themselves; the avocation and sphere for which NATURE has fitted them, and of the one to whom they are adapted in marriage, etc., together with any warnings and advice required by their phrenological organizations.

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NUMBERING AND DEFINITION OF THE ORGANS

- | | |
|---|--|
| 1. AMATIVENESS, Sexual and connubial love. | 21. IDEALITY, Refinement—taste—purity. |
| 2. PHILOPROGENITIVENESS, Parental love. | 22. SUBLIMITY, Love of grandeur. |
| 3. ADHESIVENESS, Friendship—sociability. | 23. IMITATION, Copying—patterning. |
| 4. UNION FOR LIFE, Love of one only. | 24. MIRTHFULNESS, Jocoseness—wit—fun. |
| 5. INHABITIVENESS, Love of home. | 25. INDIVIDUALITY, Observation. |
| 6. CONTINUITY, One thing at a time. | 26. FORM, Recollection of shape. |
| 7. COMBATIVENESS, Resistance—defence. | 27. SIZE, Measuring by the eye. |
| 8. DESTRUCTIVENESS, Executiveness—force. | 28. WEIGHT, Balancing—climbing. |
| 9. ALIMENTIVENESS, Appetite, hunger. | 29. COLOR, Judgment of colors. |
| 10. ACQUISITIVENESS, Accumulation. | 30. ORDER, Method—system—arrangement. |
| 11. SECURITIVENESS, Policy—management. | 31. CALCULATION, Mental arithmetic. |
| 12. CAUTIOUSNESS, Prudence, provision. | 32. LOCALITY, Recollection of places. |
| 13. APPROBATIVENESS, Ambition—display. | 33. EVENTUALITY, Memory of facts. |
| 14. SELF-ESTEEM, Self-respect—dignity. | 34. TIME, Cognizance of duration. |
| 15. FIRMNESS, Decision—perseverance. | 35. TUNE, Music—melody by ear. |
| 16. CONSCIENTIOUSNESS, Justice—equity. | 36. LANGUAGE, Expression of ideas. |
| 17. HOPE, Expectation—enterprise. | 37. CAUSALITY, Applying causes to effects. |
| 18. SPIRITUALITY, Intuition—spiritual revery. | 38. COMPARISON, Inductive reasoning. |
| 19. VENERATION, Devotion—respect. | |
| 20. BENEVOLENCE, Kindness—goodness. | |
| 21. CUNSTRUCTIVENESS, Mechanica, ingenuity. | |

PREFACE.

EARLY impressions are indellible, are a powerful. And the earlier, the more so. Yet how few carry this principle back to PARENTAGE, its first, and most eventful application—to the influences, on offspring, of the various conditions of parents at the time the former receive being and constitution from the mother. To develop those laws which govern this department of nature, and analyze its facts—to show *what* parental conditions, physical and mental, will stamp the most favorable impress on the primitive organization, health, talents, virtue, &c., of yet uncreated immortals, and what must necessarily entail physical diseases, mental maladies, and vicious predispositions, constitute our subject matter. It consequently involves, not their animal life and death merely, but also their mental life and *spiritual* being; and is therefore among the most momentous subjects which can possibly engross human attention; as well as one which parents *must understand* in order to confer on offspring the highest physical, intellectual, and moral endowments and capabilities in the power of parentage to bestow.

These exalted considerations dictated this work; and if it enables a few parents only to endow their children, by nature, with a strong and healthy physical, a high mental, and a powerful intellectual constitution, Infinitude alone can measure the good that will result therefrom, not merely to these children themselves, but also to their descendants for many generations to come.

A tributary object is to show all who have entered, all who may enter, the connubial relations, how to enlist, cement, perpetuate, or re-kindle, as occasion may require, those tender feelings of conjugal affection so incalculably promotive of both parental happiness, and human endowment. This consociation of "Love and Parentage," is new ground, but the only

correct one, because both are twin sisters by nature, and so reciprocally related, that to promote either, is thereby to augment the other.

In treating this subject thoroughly, and yet adapting it to popular reading, the Author encountered the utmost difficulty, partly inherent, but mainly consequent on that prudery which characterizes and disgraces American taste. But to have minced, would have spoiled. No middle ground remained between its scientific exposition, and entire abandonment. He has, however, taken special pains to render his *style and manner*, propriety in which is even more essential than in subject matter, perfectly unexceptionable to even fastidiousness itself. How far he has succeeded in this most arduous task, he leaves his readers to judge, and any who can accomplish it better, to make trial; but earnestly solicits, at least before being condemned, one special favor—REFUSAL—as aiding its full comprehension, and doubtless pleasurable. Still farther to obviate all possible objection, he has embodied in a supplement, entitled “Evils and Remedy of excessive and perverted Amativeness, including advice and warning to the married and the young,” matter intimately related to this volume, and originally designed to accompany it, which those who wish can order by mail, as per advertisement.

Still depraved minds may perhaps even yet make a corrupt use of the momentous truths herein embodied, as they can any and every thing else. Yet here pre-eminently,

“Evil is to him who evil THINKS.”

But “to the pure, ALL things are pure.” Whatever it is improper, in and of itself, for man to know, God will effectually hide from his restricted vision; whereas, by almost *compelling* parents to put their own mental and physical states, at this period, side by side with the characters of their children, he literally *thrusts* this whole matter upon their cognizance; thereby *virtually commanding* them, in the name of *parental love*, to investigate, in order to apply, the laws and facts of parentage to the consummation of their own happiness, in effecting the

highest possible endowment of their dearly beloved offspring. The propriety of so doing, then, what pure or intelligent mind will question, or for a moment doubt its *imperious obligation*. Is it our solemn *duty* to fulfil the great command of the Bible and destiny of our nature, to "multiply and replenish the earth," and is it not a constituent part and parcel of this very duty to confer on offspring the highest natural capabilities and prerogatives in the power of parentage to bestow? Is it improper to investigate these laws, in order thereby to secure results thus glorious, and is it not much *more* so to marry, and become parents? Nor can that squeamishness which would discard this subject, be justified in *any* ground, philosophical or moral. Of necessity, believers in the Bible must either admit the propriety of our subject matter, or else condemn hosts of passages as far more improper. Would this book of morals so often and so emphatically portray parental influences, unless to enjoin the propriety, and even *duty*, of their investigation and application?

While, however, the Author pities those who condemn this subject, he yet accords to them that prerogative of thinking and acting for themselves, which he also claims to himself. "To his *own* master," each "standeth or falleth."

But WOMAN be the final umpire. Deeply interested in what ever appertains to offspring, mothers especially may and should read these pages. *They will*, and to their decision we bow, because truly modest, yet not fastidious. Nor need maiden purity blush to read more than to approach the hymeneal altar.

But why detract from its inherent dignity and importance, by continuing its defence? Cavillers deserve no farther notice. Hardly this. Our mission is from God, and this volume is the missionary. Beware how ye hinder it, lest ye be found to fight against truth, against humanity, against *God*; but bid it God's speed ye who would advance the most glorious cause on earth?

When, but *only* when, mankind properly LOVE and MARRY, and then rightly GENERATE, CARRY, NURSE and EDUCATE their

children, will they be in deed and in truth the holy and happy sons and daughters of the "Lord Almighty," compared with those miserable and depraved scape-goats of humanity which infest our earth. Oh! the boundless capabilities and perfections of our God-like nature! Alas, its deformities! Behold in these pages the means of developing the former, of obviating the latter!

N. B. So reciprocally is every department of man's domestic relations interwoven with all the others, that, to treat either separately, is imperfectly to present them all. This has compelled the Author either unduly to swell this volume, by copious extracts from his other works on "Matrimony," "Hereditary Descent," and kindred subjects, or else to make frequent references. He has chosen the latter, but hopes, ere long, to embody in a connected form, 1st, **SEXUALITY**, or the mental and physical characteristics and differences of the sexes: 2d, **THE FAMILY**, or the power, and right exercise, of the domestic affections, including recipes for rendering the family perfectly happy: 3d, **LOVE AND MATRIMONY**; their nature, effects, laws, and conditions, and the choice of congenial companions, or what dispositions, temperaments, &c., are adapted to live happily together, and what are not; including Courtship, and the means of promoting conjugal affection: 4th, **THE EVILS and REMEDY** consequent on the perversion of this element, and how to prevent unfaithfulness and licentiousness: 5th, **HEREDITARY DESCENT**, its laws and facts, applied to the improvement of mankind, including the effects, on offspring, of different existing conditions in parents: 6th, **MATERNITY**, or the influences of the various states of the mother's physiology and mentality, on the forming minds and bodies of children before birth, including **LABOR, NURSING, and INFANTILE REGIMEN and EDUCATION**. It is high time this whole matter of the domestic relations was treated fully and scientifically; and as nothing but Phrenology can develop it, such a work would be incalculably valuable, and should be incorporated into the minds of all who have formed, or may hereafter consummate, the conjugal and parental relations. Of the time of its appearance, due notice will be given; till when, subscriptions will not be received. "**Maternity**" will be published first probably soon.

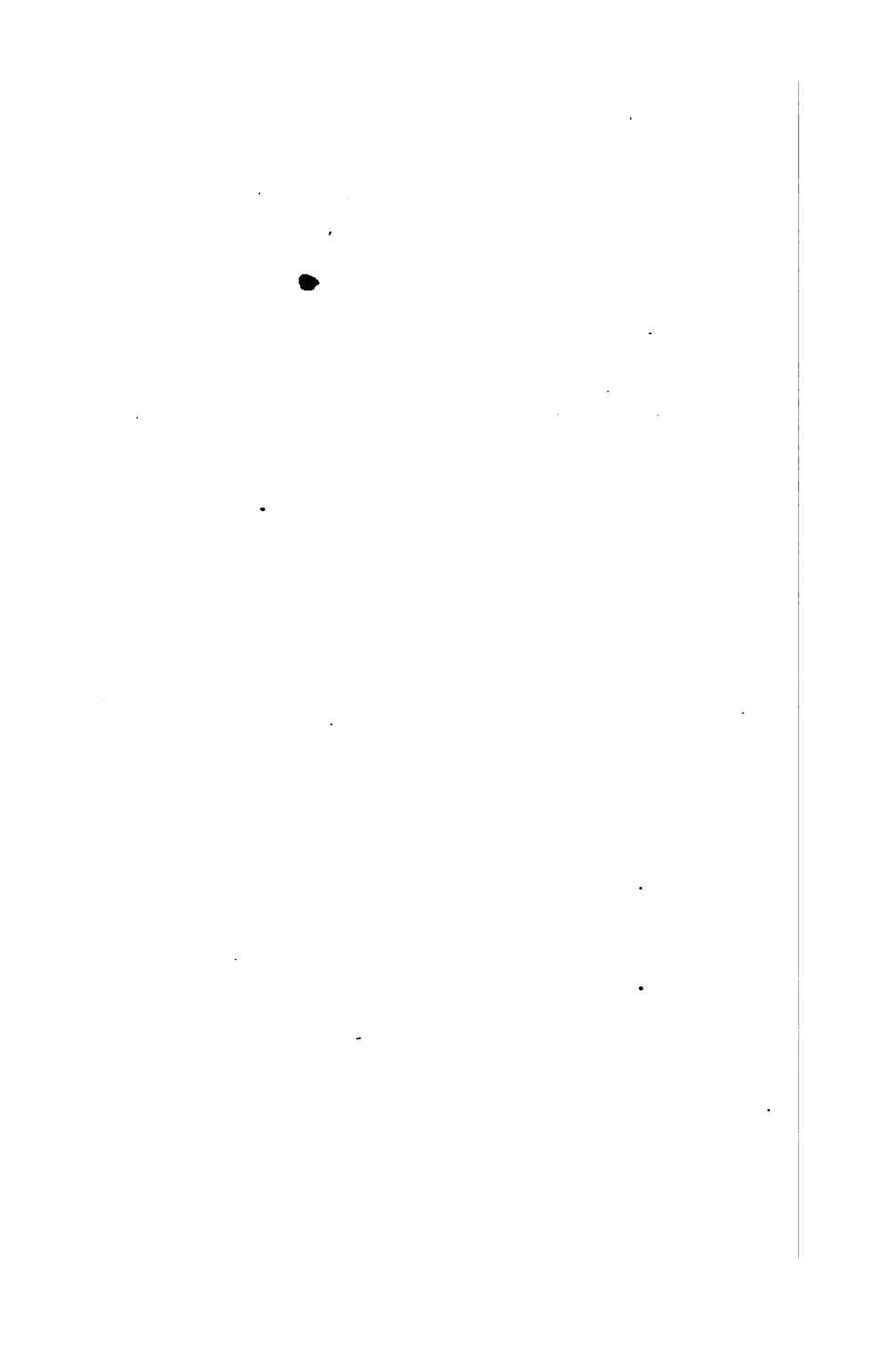
CONTENTS.

PREFACE,	5
SYMBOLICAL HEAD,	10
INTRODUCTION,	11

CHAPTER I.

PARENTAGE AS TRANSMITTING ITS VARIOUS PHYSICAL AND MENTAL
CONDITIONS AND QUALITIES TO PROGENY, BY MEANS OF THE
NATURE, FUNCTIONS, AND ADORNING INFLUENCES OF LOVE.

SEC. I. Adaptation of Parentage and function and location of Amativeness,	14
II. The Philosophy of Parentage, or <i>modus operandi</i> by which it stamps its "own image and likeness" on Pro- geny, illustrated by its facts. Illegitimates.	23
III. The Physical Condition of Parents at this period trans- mitted, and necessity of health and abundant vitality in all their animal organs and functions,	36
IV. Love and Marriage, and their adorning and perfecting influences,	47
V. Spiritual Love as compared with Animal: its office in transmitting the Mentality,	62
VI. Divinity of Matrimony: Carnality insipid and painful; Moral Purity and Moral Reform; Female Passion; Female Sanctity man's special care; the Abandoned, and their treatment; Test of Love,	75
VII. States of Mind in Parents most favorable to Talents and Morality in Offspring,	102
VIII. Effects on Offspring of Parental Disagreement, and unrequited Love,	113
IX. All Important Considerations to the Married: Recipro- city,	120
X. Frequency,	128
APPENDIX A.	141
————— B.	148



INTRODUCTION.

THAT its PARENTAGE determines whatever is CONSTITUTIONAL in the nature of every herb, tree, fruit, animal and thing endowed with life—its shape, texture, aptitude, characteristics, and whether it shall be strong or weak, sweet or sour, good or bad, &c., throughout all that is primitive in its nature—is a law of things, governing man, as well as brute and herb; that which gives existence, by virtue of its own inherent power, also determining whether its products shall be herbs, or trees, or animals, or human beings, and of what kind, and thereby their anatomical structure and physiological constitution; their original strength or feebleness of body and mind; their predisposition for virtue, or hankering after vice—all that goes to constitute the sum total of their natural characters; because in begetting any part of the primitive constitution of animal or thing, it begets all. The whole or nothing, is the only correct philosophy, the only matter-of-fact—every other doctrine being too self-evidently absurd to require refutation. Its law is, “EACH AFTER ITS KIND.” “Like parents like children.” “In their own image beget” they them. In what other can they? How can a corrupt tree bring forth good fruit? How can animal propensity in parents generate other than depraved children, or moral purity beget beings other than as holy by nature as those at whose hands they received existence and constitution? Nor do any but parental influences enter into the formation of the constitutional character. Nor “each after its kind” merely, but “after its kind” at the time the being or thing received existence. That is: as are the parents, physically, mentally, morally, when they stamp their own image and likeness upon progeny, so will be the constitution of that progeny. True, education may modify, direct, increase, diminish, &c.; but remodel what is CONSTITUTIONAL it never can, nor either create nor eradicate any primary capability or quality of any animal thing. Though,

“Just as the twig is bent the tree’s inclin’d,”

yet the bramble cannot be bent to bear delicious peaches, nor the sycamore to bear grain. Education is something, put PARENTAGE is EVERY THING; because it “DYES IN THE WOOL,” and thereby exerts an influence on character almost infinitely more powerful than all other conditions put together, maternal before and after birth not excepted. This is the “ORIGINAL SIN,” the “ADAMS FALL,” to which is blindly, but justly, ascribed most of that depravity of children, over which parents mourn, and most of the sinfulness and consequent suffering of mankind. This is the great sower of humanity. If it sows tears, humanity reaps sorrow—reaps the whirlwind when it sows the wind; but its good seed bears fruit a hundred fold, to the glory of God in the highest happiness and perfection of his creatures, here and hereafter; for, parentage determines the character and happiness in this life, and thereby in that which is to come. It alone can lay the axe of reform at the root of the

tree of all sin, and replant again those trees of Eden which shall bring forth fruit for the salvation of the world! Nor can that corrupt and bitter stream of human depravity and woe now bearing on its dark waters most of the imperfections, sinfulness, and sufferings of mankind, be purified and sweetened, except at its fountain head. There it may be—must be, if at all. Morality may weep in anguish; Christianity may preach and pray; education may teach; and philanthropy may labor; but it will all be comparatively in vain till parentage takes up the herculean labor of human reform and perfection.

Thoughtless mortal! sport not on the brink of relations thus momentous! By all the happiness your children are capable of experiencing, if endowed, constitutionally, with the very perfection of our nature, without spot or blemish, mentally or physically, more than if sickly, depraved, and miserable by nature, I conjure you, before you allow the first goings forth of love, to learn what parental conditions in you will confer so great a boon on the prospective bone of your bone, and flesh of your flesh! By all the happiness it is possible for you to enjoy here and hereafter in your children, or for them to enjoy in themselves and their descendants, if they should be beautiful, healthy, moral, and talented, instead of diseased and depraved, is it your imperious duty to impart to them that physical power, moral perfection, and intellectual capability, which shall shed such a halo of glory on all concerned! Prospective parents! oh, pause and tremble! Will you trifle with the dearest interests of your own children? Will you, in matters thus momentous, headlong rush

“Where angels dare not tread,”

seeking only mere animal indulgence? Well might cherubim shrink from assuming responsibilities thus momentous! Yet, how many parents tread this holy ground completely unprepared, and almost as thoughtlessly and ignorantly as brutes—entailing even loathsome diseases and sensual propensities upon the fruit of their own bodies! whereas they are bound, by obligations the most imperious, to bestow on them a good physical organization, along with a pure moral, and strong intellectual constitution, or else not to become parents! Especially since it is easier to generate human angels, than devils incarnate.

Once more: Words are utterly powerless to portray the amount, the aggravation, and the almost universality, of the perversion of that element, designed expressly to perpetuate our race. Nor can any other means whatever obviate or prevent either this perversion or its consequent misery, but sanctifying this propensity. To arrest its æsthetic current, is impossible, because its flow is a part of humanity itself. Nor need we. Only to purify and direct. Moral reform efforts fruitlessly attempt the former; this work proposes the latter; by the simple but effectual instrumentality of properly directing the love, and promoting the affections.

LOVE AND PARENTAGE,

&c. &c.

CHAPTER I

PARENTAGE AS TRANSMITTING ITS VARIOUS PHYSICAL AND MENTAL CONDITIONS AND QUALITIES TO PROGENY, BY MEANS OF THE NATURE, FUNCTIONS, AND ADORNING INFLUENCES OF LOVE.

LOVE

Is the fulfilling of the law. Angels love, and are lovely, and those that love most, are most godlike; for "God is love." Nor is this Divine sentiment unknown to man. It forms a constituent element of his primitive constitution. None are wholly destitute of its charms, of its sweets. Blot it from the soul of man, and you blast his nature!

But, there is a "friend that sticketh closer than a brother." There is a tie *stronger than life*. It is that oneness of soul, "which binds two willing hearts" indissolubly together, and makes "of them twain one flesh." Connubial love! Thou "holy of holies" of human emotions! Thou queen of earth! Thou glorious sun of our nature! Thou garland of terrestrial loveliness! Thou solace and sanctifier of man! Thou life and soul of woman! Thou precious relict of Paradise! Thou Paradise itself! Oh, God! We thank Thee for emotions thus holy; for bliss thus divine! We bless Thee for a foretaste of heaven so rich, so enchanting! The gold of Ophir, the nectar of Eden—all earthly blessings—are but as stars, and this the sun! But, oh! forgive and restore, for we have sinned against so great a blessing! Our souls are almost barren, which should bear this food of angels in such rich abundance! Take away our "wild olive tree," and ingraft thereon the fruit-tree of true love! and oh, earth! hear thou this chorus of heaven, and join therein!

SECTION I.

ADAPTATION OF PARENTAGE, AND FUNCTION AND LOCATION OF AMATIVENESS.

Parentage perpetuates our race. Ditto all things endowed with life. Its efficiency. Its wisdom. Effected by a primary faculty of mind. Amativeness. Appearance when large. Illustrated by an engraving of Aaron Burr. A state prison female. Patty Cannon. Appearance when small. Illustrated by engraving of Osceola, and an infant. Skull of an old maid. Its location in the cerebellum admitted. Effects on husbands and wives when large. Ditto when small. Its legitimate function pleasurable only. Its perversion painful only. Importance of knowledge touching this matter. This the object of the volume.

PARENTAGE perpetuates our race. Besides re-supplying the ravages of war and pestilence, of death in all his insatiate cravings, it even far outstrips him in swiftness, and rises above him in might, literally *defying* his power to annihilate the species. Man *will* multiply, the earth *will* be replenished, in *spite* of him!

What magnificent results, from an arrangement so simple! Was'es, but yesterday desolate, to-day it is beginning to people, and anon will have crowded with homes, hamlets, villages, and cities, swarming with countless millions, and teeming with life and happiness. It plants its seeds of humanity upon solitary islands, and then fills them with throngs of busy occupants. It sends its hardy progeny almost to the icy poles, to multiply in spite of all that is terrible in the utmost of cold, and wind, and storm. Anon, it takes possession of the tropics still urging on its grand process of propagation, though melted to weakness, and scorched to blackness. In s' ; wherever life can be sustained, thither does or will this prolific principle send the swarming trophies of its power to "multiply, and re-

plenish the earth," till it is literally fulfilled. But for this, or a kindred arrangement, our earth would have been a solitary waste, without one living soul, except the first parents of our race, to have enjoyed its beauties and its bounties. Even beast, bird, fish, reptile, insect—animal life in every form and grade, other than the first God-created pair—would have had no existence; and all the adaptations of water, air, and earth, to their subsistence and happiness, would have been in vain. Even the entire vegetable kingdom would have passed away in its very infancy, to return no more forever; because re-production here also is effected by that same great principle of parental agency which obtains in the world of animation and sense.*

Considering, then, either its extraordinary efficiency in re-producing such vast hordes of herbs, trees, animals and human beings—at the same time that it multiplies our race, it also augments the means of re-supplying their constantly returning wants—or its own philosophical beauty or perfection, surely no department of creation evinces more the very *infinitude* of His concurrent wisdom and goodness who made all things, than this arrangement of parentage; nor is *any* more promotive of human progression in numbers and happiness; for it is the beginning and foundation of all the interests of man—those myriads of human beings who have thus far inhabited our earth, and the millions that now enjoy its luxuries, each being but the products of this great contrivance, as will be all those who, in all coming time, may rise up, in successive generations, to people this world and another.

* To become fruitful, any and every kind of seed must of necessity have a male and female parent, and the pollen of the latter receive impregnation from the former; just as must the eggs of fowls, fishes, &c., before they can bring forth their chick or spawn. If this idea should be new to any reader, he will find its investigation exceedingly interesting. But, however instructive and philosophical this whole subject, yet, as this work proposes to discuss it as applied *TO MAN ONLY*, these its other applications are dismissed with this passing allusion to their existence merely.

Nor is an end thus important, thus all essential even to human existence, left to be carried forward by intellect or morality alone ; it is enforced by all the resistless authority of a *demand of our natures*. "Be fruitful, and multiply," is a *law of our very being*, written in ever-living characters upon our *primitive constitutions*. Otherwise man—all that lives—would soon cease to be ! As, in case he had been created without appetite or hunger, left to eat what and when his other faculties dictated, he would probably never have known that he required food ; or, knowing, might have forgotten to eat for days together ; or been too penurious, or too intent on other avocations ; and hence have inevitably starved ; and thus of breathing, sleeping, reasoning, &c. ; so without some *primary faculty* devoted expressly to propagation, how few, even of our own selves, would ever have been born ? Or, destitute of its promptings, how many of us would voluntarily subject ourselves to all the expense, trouble, and various pains, consequent on bearing and rearing children ? Not one in thousands, especially of mothers. We probably should never have known even the use of some of our organs, and certainly could never have used them. But this faculty from the soul of man, and it is doubtful whether even another generation would be brought forth to carry on that ceaseless din of business, happiness, and life, with which this arrangement compels all earth to teem, and all time to subserve. Hence, that same Infinite Wisdom which devised this arrangement of parentage, has ingrafted it upon a *primary element* of the human mind, the promptings of which form a constituent and *necessary* part and parcel of human existence, in order that it may be *effectual* in subserving its end.

This faculty is called AMATIVENESS, and is adapted to man's parental organs, and male and female constitution and relations, and they to it ; so that the action of either calls the other also into exercise, on account of the reciprocity existing between them ; love being the mental emotion, and this inducing that parental function which perpetuates our race.

That this whole range of mental operations is exercised by



No. 1.—Aaron Burr.

means of a cerebral organ, located in the cerebellum, is here assumed, it having been demonstrated in the Author's other works.

When this organ is large, or very large, it fills out the head between and behind the ears, and enlarges the top of the neck. It is immensely developed in the accompanying engraving of Aaron Burr, who was one of the most extraordinary men of his own age or any other, for its manifestation in character

It is also large in the accompanying engraving of a "State Prison Female, copied from a work on Marriage by L. N. Fowler, as drawn from her head in the Auburn Prison, where she was sent solely in consequence of her total and shameless abandonment in this respect; as well as in that of Patty Cannon, who was notorious for its manifestation, and lived habitually *in and by* its unrestrained indulgence, and had a remarkable faculty of captivating the opposite sex thereby." [See *American Phrenological Almanac* for 1841.]



No. 2.—State Prison Female

18 **APPEARANCE OF AMATIVENESS LARGE AND SMALL.**



Patty Cannon.—No. 2.



No. 4.—Amativeness very large.

When it is very large, and Parental love is small, the hind head rises almost perpendicularly above the back of the neck, as seen in the ~~skull~~ engraving.



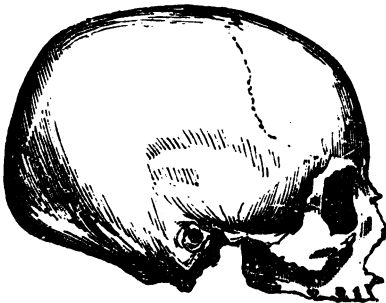
No. 5.—Occipula.

When this organ is small, the head, on a line with the eye and top of the ears, projects far back over the nape of the neck, slopes in, and becomes narrow as you descend—as



No. 6.—Infant.

seen in the above engraving of Osceola, the former Chief of the Seminole Indians. This form of head obtains in most infants. See the back of their heads, and you will perceive them generally to be very similar to that represented in the accompanying engraving.



Skull of an Old Maid at Sixty.

It is also small in the annexed engraving of the skull of an old maid of sixty, in whose character this faculty was almost wholly wanting. The array of demonstrative proof establishing the existence and location of this organ in the cerebellum—

a location peculiarly adapted to its office—is so great as to have *compelled* its admission by most scientific men.

Connubial love and attachment to the opposite sex, are in proportion to its size and activity. The husband in whom it is active, and directed upon his wife, loves her with proportionate intensity and fervor; dotes upon her, cherishes and protects her, almost idolizes her, and does what he can do to render her happy; but when feeble, or not directed towards her he cares little for her, serves her with reluctance, seldom bestows marks of affection on her, mostly leaves her to take care of herself, perhaps cordially hates and literally abuses her.

So, too, the wife in whom this element is strong, active, and directed upon her husband, thinks the world of him, his society, advice, services, and caresses; is blind to his faults, but overrates his virtues; is completely devoted to his interests, and esteems it a privilege to promote his happiness, even at the sacrifice of her own; literally living in and for him, and desiring nothing as much as reciprocity of affection; but when feeble, or not exercised towards him, she magnifies his faults, depreciates his virtues, disregards his advice and happiness, is unwilling to be beholden to him, refuses his marks of affection, and literally loathes his embraces. It also renders man fond of woman as a sex, and causes him to appreciate and love the feminine in proportion to the intensity of its normal action, and *vice versa* of woman as regards man.

Its exercise, therefore, becomes a *duty*. As no department of our nature was made in vain, so this was not created to slumber, like the foolish virgins, its lamp unfed and gone out. We are under a *moral obligation*, solemn and imperative, to *become parents*, and thus fulfil this high function, this exalted destiny of us all; nor can they attain the perfect stature of men and women, who do not.

Taking its dignified rank, then, among the primary elements of the human mind, its proper exercise, like that of every other function of our nature, is promotive of happiness, and in a pre-eminent degree. As, in the proper exercise of the eye, or in and by the very *act* of seeing, we naturally experience a great amount of pleasure; and thus of eating, breathing, accumulating, talking, sympathizing, constructing, remembering, reasoning, worshipping, &c., throughout every function of our whole nature: so the legitimate exercise of this faculty is designed and calculated, in and of itself, to yield a great amount of pleasure, *besides* that experienced by its living products. Indeed, happiness, both in its own independent exercise, and in every other department of our nature, is its sole end and aim, its only constitutional product. More. Besides that wide range of pleasure consequent on its *own individual* action, it furnishes

to Parental Love the only objects capable of calling forth its full-toned and pathetic energies; which, thus roused and quickened, calls industry into new and more powerful action, in order to provide for their constantly returning wants; adds increased zest to Appetite in feeding and eating with them; pleasantly re-augments Cautiousness to guard, provide, and care for them; fans the ready spark of Approbativeness into a blaze of delightful action in hearing them praised; redoubles the action and consequent pleasure of Language, by furnishing new listeners and talkers, and those the most delighting and delighted in the world; provides reason with new listeners to its logic, and new "ways and means" for promoting their happiness to be planned and executed, as well as opens up a new and vast field for contemplation; presents Mirthfulness with new and most amusing subjects of merriment, and incentives to laughter; furnishes Benevolence with new objects of sympathy; Devotion with new subjects of prayer, and pupils of religious instruction; Authority with new and obedient vassals; Hope with new and most enchanting buds of promise; and thus of every other faculty of man; thereby redoubling, a thousand times over, their action, and consequent enjoyment. Reader, when you grasp this subject in all its bearings, you will see *why* Love and its accompaniments, exert so *all-powerful* an influence over the weal and woe of man; *how*, when well directed, they swell the placid stream of human happiness from the rivulet to the mighty river; gently irrigating the whole vale of life till its enriched soil bears, in full perfection, every flower, every fruit, every sweet, which the exhaustless capabilities of our nature can experience. Nor, in all probability, has the most happy of mortals in the domestic relations, ever yet experienced a hundredth part of that flowing tide of perpetual pleasure which this element is designed and calculated to pour forth upon every son and daughter of the human family. Behold how inexpressibly happy it renders some who neither understand its laws, nor apply intellect to its guidance, and that with even only moderate physical and mental endowments.

How much more, then, mankind in after ages, who shall both understand and apply its laws, and possess an organization incalculably superior to any now attained !

But, like all the other elements of our nature, it has its *laws* and they, broken, inflict pain, and pain proportionate to the pleasure consequent on their obedience. Nor could the eloquence of angels portray the agony of body and the torture of mind caused thereby. Families gone into perpetual mourning for a dissolute son ! Talents, moral worth—all that is noble and God-like—forever blasted—offered up a living sacrifice on the altar of lust ! And by the uncounted million ! Confiding daughters of virtue defiled, and sent into hopeless bondage, for a short but most miserable existence, in the land of shameless prostitution ! All the nectar of female loveliness and bliss turned into the bitterest gall our natures can drink, and in thickening draughts without number ! Husbands and wives innumerable estranged, and rendered intolerably miserable for life ! Our *race*, even, corrupted, debased, depraved, and tortured, in ways without number, and degrees beyond computation ! Oh ! if one deep, continuous wail of the wo caused thereby, could break upon the ears of all flesh, ten thousand thunders could not be heard ! All would exclaim, “Where is the ark of virtue and safety ?” Oh youth ! pause and tremble, for you walk upon the very verge of this frightful precipice, ignorant of impending danger ! Oh ! take this friendly warning. And, ye who have sinned and suffered, *sound the alarm*. SCATTER LIGHT ! IMPART KNOWLEDGE ! We may, perchance, light upon the observance of these laws without understanding them, and should if our natures were unperverted ; but infinitely better with. Concerning no other faculty, probably, exists an equal amount of ignorance and perversion—of violated law, and consequent suffering. On no other subject do we equally need that information which it is the one specific object of this work to impart, namely, to show *what* exercise of this function will secure the highest happiness it is capable of bestowing, and what most necessa

rily induce suffering, if it shall disclose which, it will become a great public benefaction. Bear in mind that it comes to *increase* these pleasures, not to abridge them. Let us, then, proceed to investigate this incalculably momentous subject with clean hands and pure souls, and in order to augment our *virtue and happiness*, and escape all the terrible consequences of its perversion.

SECTION II.

THE PHILOSOPHY OF PARENTAGE, OR MODUS OPERANDI BY WHICH IT STAMPS ITS "OWN IMAGE AND LIKENESS" ON PROGENY, ILLUSTRATED BY ITS FACTS. ILLEGITIMATES.

Progeny inherits the constitutional character of parentage. Ditto the particular conditions existing at this period. Magnetism the instrumentality. The origin of all that grows analogous. Its quo modo, that relation existing between all the secretions and the state of body and mind for the time being. This secretion especially. Facilitated by the location of Amativeness. Illustrative supposition. How the parental physiognomy is transmitted. Respective offices of paternity and maternity. Facts. Congenital history of an idiot, as related by George Combe. Daughter of a distinguished judge. Ditto of a maimed whaleman. Consumptive and other diseases at birth. Jacob's peeled rods. Illegitimates. Summary appeal to parents.

THAT progeny, vegetable, animal, and human, both derives its primitive constitution, physical and mental, from its parents, and also resembles its parental nature, is a conclusion established by the universal FACT, that the products of all genera, species, and individual things reproduced throughout the vast range of creation, "take after" their parentage; those of man being human beings; of whales, whales; and of every animal, tree, herb, and thing, being similar to its parent animal, tree, herb, or thing. To perceive that the natures of children are

but the perfect *transcripts and blendings* of those of their parents, requires neither the learning of a Burritt, nor the philosophy of a Bacon, but is a conclusion *thrust* upon us by universal observation and experience.

Nor is this department of nature left to chance. Like every other, it is governed throughout, even to its minutiae, by its *laws*, one of which is, "*each after its kind.*" Else, our children might be born brutes, or trees, at perfect random. But this law renders them *like their parents*, and thereby preserves the unity of both our own species and every other. This great law of things, "Hereditary Descent" fully proves and illustrates in any required number and variety of cases, showing that progeny *inherits* the constitutional natures and characters, mental and physical, of parents, including pre-dispositions to consumption, insanity, all sorts of disease, &c., as well as longevity, strength, stature, looks, disposition, talents—all that is *constitutional*—and in those various *degrees* in which they obtain in parents, and even *derive* every physical, intellectual, and moral element and shade of character directly from similar ones in parents. From what other source do or *can* they come. Indeed, who can *doubt* a truth as *palpable* as that children *inherit some*, and if some, therefore *ALL*, the physical and mental nature and constitution of parents, thus becoming almost their *fac similes*.

Moreover: for precisely the same reason that they inherit the constitutional or permanent character of parentage, do they also take on those *particular* parental conditions existing at the time they received being and character. In other words: as they inherit the *constitutional* character of parents, so when circumstances excite even feeble faculties in the latter to temporary predominance long enough to affect the character of those materials employed in the manufacture of life and mentality, children imbibe along with their very being these *temporary*, prevailing characteristics of parentage by the action of that same great law which transmits the permanent physiology and

mentality when *they* predominate. That is, the mental and physical character *then existing* in parents, is fully and completely transmitted to offspring. (See Appendix A.)

But *how* transmitted? By what *instrumentality* is either the constitutional, or the temporary, character of parentage transmitted to offspring? *By magnetism,** through the instrumentality of the *secretions*, and their intimate relation to

* Magnetism, or electricity, or galvanism, all only different names for the same thing differently applied, is now generally conceded to be the grand agent or instrumentality of life in all its forms, all varieties of human, animal, and vegetable life included—the bones, muscles, organs, &c., being only the ropes, pullies, and tools, while this is the master workman, or grand executive, of every animal function and mental exercise. When applied to grain, roots, herbs, &c., it accelerates their growth a thousand per cent. Animals, also, are found to be organized on the principles of the galvanic battery, and to generate those positive and negative forces, the alternation and expenditure of which produce every motion and function of nature. [See Am. Phren. Journal, 1845, pp. 129 and 359.] Strongly corroborative of this doctrine is the fact established by the experience of most persons who have suffered the amputation of a leg, for example, in feeling pain in the foot, or where the foot would have been if still on—a fact perfectly explainable by the doctrine of a magnetic organization as well as anatomical, but on no other; on the ground that amputation destroyed the anatomical organization, but not the magnetic.

If this doctrine is true, then it is the magnetic constitution of the materials employed in imparting life, which gives them their vitality, efficiency and power to produce character. And what agent equally befitting this function—equally subtle, ductile, transferable, efficient, and all-pervading—every thing required for transmitting this vital or magnetic nature of parentage to the offspring with all that accuracy and minuteness actually attained? Still, be this agent what it may, probably nothing will furnish us with a better illustration of its power and *modus operandi*, than magnetism.

both body and mind. The *law* that governs this whole matter seems to be somewhat as follows: Man has a *two-fold* organization; the one, anatomical—the other, magnetic or vital which are intimately interwoven throughout; the latter, by means of its affinities and natural superiority, controlling the form, texture, &c., of the former, and secures its action through the instrumentality of various magnetic connexions, depots, &c., called *poles*, which, put in action, produce and constitute all the phenomena of life. This magnetic constitution has two great central poles; the one, in the head—the other, in the chest. This magnetic nature of parentage is imparted to the germ of life, or embodied in it, only that it is yet folded up or concentrated in that great central pole in the chest, where embryo life commences, and then deposited, by that function which imparts being, in the place provided for its nutrition, where, also, nature has stationed a full supply of maternal vitality, to feed it till it can germinate, as does the egg when subjected to incubation, or seeds supplied with terrestrial magnetism.

If this theory requires confirmation, it has it in the *analogy* existing between the generation and the germination of all that live and grow, from the most inferior vegetable, up throughout all gradations of animal and vegetable life. Seed, animal, child, all require the intercourse of male and female parents, from whom they all receive that vital germ which embodies and constitutes their entire character. All grow, and grow much alike. The human germ bears a resemblance to that of fowls so close as to be called ovum, the Latin for egg, and even has that nutritious deposit called yolk, which serves instead of the stomach; though that of the egg contains *all* the nutriment required for incubation and formation, while one in the human germ sufficiently large to sustain it several months, besides forming all its complicated parts, would be exceedingly inconvenient; and hence it receives its nutrition into this stomach from the maternal placenta, as do all species of the mammalia, and for a kindred reason. See, also, the male and female spawn of fish, and their analogy to the ovaries of all mam-

mammalia animals. Quite analogous is the germination of all grains, seeds, roots, nuts, &c.; their body, bulb, root, coat, &c. being to them what the yolk is to the egg, and the placenta to the young mammalia, namely, furnishing nourishment till they can put forth their roots and draw it from the ground. That they, in common with eggs, *contain* nourishment, is evident from the fact that they *impart* it when eaten; yet germination consumes it, and unfits them for food. Now, since true analogy is a *certain* guide to truth, and since so striking an analogy exists between the generation and germination of all seeds, nuts, grains, vegetables, &c., and the egg, and between the latter and all mammalia animals, may we not *rest* upon correct inferences drawn from this law? Still, strong as it is, those not content to receive instruction from it in this important respect, should bear in mind that it furnishes a good *illustration* of that *fundamental basis* on which proceeds the generation and germination of all that live and grow.

Clairvoyance also sustains this doctrine, yet is referred to as *confirmation only*, not as proof.

Whence and how, then, or *by what law*, does this germ of human life derive its magnetic constitution or mentality, physiology, every thing, appertaining to its product? Mark well the answer. *All* the secretions partake largely, not merely of the *general* condition of both body and mind, but also of their *particular* states for the *time being*. Thus, not only do fevers, jaundice, and other physiological conditions, greatly affect, and so as even to *discolor* the urinary, excrementitious, and other secretions, and control their odor, consistency, character, &c., as well as accelerate or retard their discharge, so that physicians often inquire concerning them, and prescribe accordingly, but strong emotions of various kinds have a similar influence on both these and all the other secretions; sometimes effecting copious secretions and discharges of tears, sometimes, as thinking on a favorite dish, "making the mouth water;" that is, causing a copious manufacture and discharge of the salivary secretion; pleasurable emotion augmenting the

igorous and healthy secretions of the liver; and grief retarding or impairing them—nothing equally inducing dyspeptic and kindred affections—and *vice versa* of joy, and thus of all the secretions. Now, since the organic and mental conditions actually *control* the character of even *these* secretions, *much more* that employed as the *messenger of life*; the *whole or nothing* being the maxim of universal nature. And the more so, since this secretion *in particular*, is *known* to be so *intimately* related to the mind, that it *cannot be voided*, even in *sleep*, without the concomitant exercise of its corresponding *mental* emotion, and often can be simply *by its indulgence*; which always effects that distention requisite and preparatory thereto. Indeed, what stronger proof can be required or had of the perfectly sympathetic relation actually existing between its character, discharge, and every thing appertaining to it, on the one hand, and the states of the mind and body on the other, than that furnished by the *experience* of all who have experience in this matter? Now, since this reciprocity is *known* to exist *in part*, it is of course *complete*, and *thereby* the existing magnetic conditions of *every element and function of both the mind and body* of parentage, and in *all their shades, and phases, and degrees of action and conditions*, are transferred to this secretion, and through it transmitted to that physical and mental constitution of progeny derived therefrom!

This reciprocity is still farther established and facilitated by the location of Amativeness, the cerebral organ of this function; it being situated at the upper extremity of the spinal cord—that great central railway of nervo-magnetic travel, by which every organ of the system communicates with all the other organs and parts—and this secretion taking place at the other; its place of starting on its mission of life being immediately at its base. The destruction of life always consequent on severing this nervous track, and of sensation in the arm, or any other part, consequent on the cutting of the nerves that connect it with this cord, and thereby with Amativeness, and much more to the same effect, all going to show how *intimate*

Amativeness is related to both this secretion, and to the existing condition of every other portion of the system.*

By way of illustrating the *how* this transfer of both the permanent and the existing physiology and mentality of parents to this secretion, and through it to offspring, probably occurs, let us suppose this magnetic *agent* of such transfer to be composed of various ingredients which might be denominated *sub-fluids*, one of which represents and produces anger, another kindness, another love, and others reason, taste, and thus of every other mental faculty, as well as of every bone, muscle, and physical organ of parentage. Now, those children that receive existence and constitution when all these sub-fluids maintain their *usual* relative power and activity in parents, will resemble these parents *in every particular*; but those that receive being and impress when the angry, or the kindly, or the intellectual, or any other sub-fluid prevails in parentage, and is therefore imparted in existing relative predominance to the materials of life, will inherit these sub-fluids in their *then existing* predominance or deficiency; some of which may be greater in the child than in either parents, because augmented by increased activity in both parents, and others less than in either, because little excited in either; while those begotten when circumstances have conspired to diminish the combative sub-fluid, and increase the moral, for example, or any other, will receive from parentage a *proportional* endowment of the *temporarily* prevailing sub-fluids and consequent characteristics: and thus when any other faculty or element prevails, or becomes deficient, in parents at this period; its existing degree of parental action being fully and faithfully represented in these materials, and thereby transmitted to progeny. Furthermore: when one sub-magnetic fluid prevails in one parent, and another in another, at this period, the progeny takes on the then existing

* For a much more complete view of the perfect reciprocity sustained by the cerebellum, and of course by Amativeness, to all portions of the system, see American Phrenological Journal for 1845, page 359.

combinations of these magnetic fluids, forces, or qualities; and thus of all their other combinations; nor does it matter whether they prevail *temporarily*, or *permanently*, so that they but prevail *at this period*.

If the preceding illustration of the *quo modo* by which children take on the existing conditions of parentage is defective, or even erroneous, this would not invalidate the great law attempted to be illustrated by it, namely, that children do actually take on the existing mentality and physiology of parentage.

Some means, some instrumentality are employed in effecting that resemblance borne by children to their parents in physiognomy and character, already shown to exist. But *what? Shape is transmitted*, that of fathers, even, though their parental relations cease with the deposite of the materials of life. But *how transmitted?* The *magnetic* nature of every living thing determines its form, texture, aptitudes, character, *everything constitutional*. (See note to page 25.) Put the *magnetism* of the tiger into the embryo calf, and it will assume the *shape and habits* of the tiger. It is thus that malformations occur, as seen in "Hereditary Descent," p. 218. Kindred magnetic natures therefore assume kindred *shapes and characters*; and since children derive their magnetic nature from this germ of life, and it is from the existing magnetic constitution of parents, by means of that perfectly sympathetic reciprocity already shown to exist between the two, they of course *are* like their parents by *nature*, and therefore *look* like them. That this explanation is the *true* one, is evident from the two incontrovertible *facts*, that magnetism embodies the *principle* or *instrumentality* of life in all its forms and functions, and that this germ of life is so intimately related to, and so fully charged with, the magnetism, that is, the *vitality* of parents. This explains the rationale of some, and since of some, consequently of ALL transmission, from sire to son, throughout all the generations of all animals and things that propagate, and shows *why* and *how* rheumatic, cancerous, inflamed, and all the other diseased and healthy conditions and affections of *any and all*

the organs and parts of parents, are so transmitted as to stamp all their healthy, diseased, rheumatic, inflamed, and all other affections and impresses upon the corresponding organs and parts of offspring—*why and how*, when the heart, lungs, liver, stomach, muscles, nerves, brain, phrenological organs, &c., of fathers even, are vigorous or feeble, healthy or diseased, &c., throughout all their ever-varying conditions, during the secretion and deposit of these materials of life, the *child's* magnetic germ of the heart, lungs, muscles, brain, &c., will be similarly conditioned, and of course the organ or part formed therefrom; and thus of *all* parental conditions, qualities, affections, every thing whatsoever.

Special stress has been laid on *paternal* conditions. Is then the *mother* deprived of all participation in forming the *constitutional* character of progeny? Has she indeed “neither part nor lot in this matter” of stamping her *own* “image and likeness,” physical and mental, upon the fruits of her own body? Are not *her* physiology and mentality *also* both represented and transmitted? Then why experience the orgasm? And why no product, however well the paternal seed is sown? She at least furnishes the *ovum*, which of course partakes of her magnetic nature, and her offspring of its. That each parent furnishes an *indispensable* portion of the materials of life, and somehow or other, contributes *parentally* to the formation of the *constitutional* character of their joint product, appears far more reasonable, than to ascribe, as many do, the *whole* to *either*, some to *paternity*, others to *maternity*. Still we need light on this subject very much, nor can all there is be brought to view without entering somewhat more fully into its physiology and philosophy. Still this decision, go which way it may, does not affect the great FACT that children *inherit* both the *physiology*, and the *mentality* existing in parents at the time they received being and constitution.

But “to the law and the testimony” of *facts*, which, even if these reasonings are fallacious, constitute a *sure* guide to truth

George Combe, high authority truly, in his "Constitution of Man," gives the following case in point.

"In the summer of 1827, the practitioner alluded to was called upon to visit professionally a young woman in the immediate neighborhood, who was safely delivered of a male child. As the parties appeared to be respectable, he made some inquiries regarding the absence of the child's father; when the old woman told him that her daughter was still unmarried, that the child's father belonged to a regiment in Ireland; that last autumn he obtained leave of absence to visit his relations in this part of the country; and that on the eve of his departure to join his regiment, an entertainment was given, at which her daughter attended. During the whole evening, she and the soldier danced and sang together; when heated by the toddy and the dance, they left the cottage, and after the lapse of an hour were found together in a gleh, in a state of utter insensibility, from the effects of their former festivity; and the consequence of this interview was the birth of an idiot. He is now nearly six years of age, and his mother does not believe that he is able to recognise either herself or any other individual. He is quite incapable of making signs whereby his wants can be made known—with this exception, that when hungry he gives a wild shriek. This is the case upon which it would be painful to dwell; and I shall only remark, that the parents are both intelligent, and that the fatal result cannot be otherwise accounted for than by the total prostration or eclipse of the intellect of both parties from intoxication."

In a conversation on this subject with a distinguished Judge, he said he employed the principle here involved in regard to his youngest child. Determined at the end of several successive sessions, to dismiss business, and recreate awhile with his family, he invited several of his legal and other intimate friends to accompany him, for the purpose of having a delightful festive occasion. Meanwhile, his wife had ordered out the carriage, and came to escort him home. All entered, heart and soul into the dance, mirth, and music, of the occasion. In the exceedingly agreeable frame of the minds of its parents thus induced, this child received existence and character, and, accordingly, rarely cries, or frets, or complains, but will sit or

the floor for hours together and amuse herself always appears perfectly happy, and is one of the best natured children in the world. Behold the contrast!

A whaleman in N., was severely hurt by a harpooned and desperate whale turning upon the small boat, and, by his monstrous jaws, smashing it to pieces, one of which striking him in his right side, crippled him for life. When sufficiently recovered, he married, according to previous engagement, and his daughter, born in due time, and closely resembling him in looks, constitution, and character, has a weak and sore place corresponding in location with that of the injury of her father. Tubercles have been found in the lungs of *infants at birth*, born of consumptive parents—a proof, clear and demonstrative, that children inherit *the several states* of parental physiology existing at the time they received their physiological constitution. The same is true of the transmission of those diseases consequent on the violation of the law of chastity, and the same conclusion established thereby; and Jacob's placing peeled rods before the strong cattle at this period, and thereby securing spotted and vigorous cattle, shows that this law was understood many thousand years ago; and what was then and is now true of the brute creation, applies equally to man, only in a degree as much higher as he is their superior.

Illegitimates also furnish *strong* proof of the correctness of this our leading doctrine. They are generally lively, sprightly, witty, frolicsome, knowing, quick of perception, apt to learn, full of passion, quick-tempered, impulsive throughout, hasty, indiscreet, given to excesses, yet abound in good feeling, and are well calculated to enjoy life, though in general sadly deficient in some essential moral elements. An important exception to this description, neither Author nor reader has probably ever seen; while all have seen, or can see, its striking confirmation in them all. Indeed, it has been found so strikingly true in all ages, countries, and individual cases, as to have even passed into a *proverb*. Now this uniformity of sequence has

its law, and is *caused by* those circumstances necessarily attending their origin, in which, mainly, they differ from others, and with which their characteristics coincide perfectly. In what else can it?

Wherein, then, consists this difference? First, in "novelty lending an enchantment" rarely experienced in sated wedlock,* as well as in a power of passion sufficient to break through all restraint, external and internal; and hence their *high wrought* organization. They are usually wary and on the alert, and their parents drank "stolen waters." They are commonly wanting in *moral balance*, or else delinquent in some important moral aspect; nor would they have ever been born unless this had been the case, for the time being at least, with their parents. Behold in these, and many other respects easily cited, how striking the coincidence between their characters, on the one hand, and, on the other, those parental conditions necessarily attendant on their origin! Does our theory require any more proof than this range of facts furnishes?†

* This novelty rarely obtains touching the first products of wedlock, which is not often fruitful for weeks or months after marriage, and for reasons which support our doctrines, yet need not be specified.

† As they neither caused these unfavorable circumstances, nor could prevent them, so far from enhancing, I would rather lessen, that load of odium usually cast upon them. Still, THEIR PERSONAL FEELINGS must not be allowed to INTERRUPT SCIENCE. Though to visit them with scorn or jest is utterly out of place, and evinces a mean, contemptible spirit—he who ridicules the insane, or deformed, or illegitimate, or inferior, almost deserving to exchange places with them—and though humanity and intellect dictate sympathy for all unfortunates, yet they also learn and impart therefrom, as well as from all other consequences of violated law, lessons of warning, by which to prevent additional misfortunes. Illegitimacies should, therefore, cheerfully render service to science and to man by allowing themselves to be used as PRACTICAL SAMPLES for subserving chastity and restraining sinful passion, in order to prevent

And now, reader, in the name of truth and sound reasoning, do you require any farther proof of this doctrine? Can you open the eyes of intelligence upon it, and yet reject it? Is it so improbable in itself? Is it so at variance with what we already *know* of this matter? Let parents recall, as nearly as may be, their circumstances and states of body and mind at this period, and place them by the side of the physical and mental constitutions of their children, and then say whether this law is not a great *practical truth*, and if so, its importance is as the happiness and misery it is capable of effecting! The application of this mighty engine of good or evil to mankind, to the promotion of human advancement, is the one specific object of this work, to which we now address ourselves.

similar results. As their fathers, by having eaten sour grapes have "set their teeth on edge," they must allow the finger of SCIENCE and MORAL PURITY to warn others against partaking thereof, lest others set on edge the teeth of other hapless children yet unborn. And let ALL learn the great lesson of CONTINENCE thus PRACTICALLY enforced, and take warning against those illicit pleasures which produce consequences so ill-fated to THEIR OWN OFFSPRING who are guilty; and let parents, too, read the lessons, for they are many, here taught.

SECTION III.

THE PHYSICAL CONDITIONS OF PARENTS AT THIS PERIOD TRANSMITTED, AND NECESSITY OF HEALTH AND ABUNDANT VITALITY IN ALL THEIR ANIMAL ORGANS AND FUNCTIONS.

Those parental conditions most favorable for offspring yield the most enjoyment to parents. Law by which the physiology is transmitted. Importance of health. The product more or less perfect according as is the parental function. Children inherit the condition of quantity. Offspring promoted by energy. Prevented by tameness. Talented men from vigorous parents. Necessity of muscular energy. Roman orators. Sedentary habits. Infanticide. Necessity of health of brain and nerves. Cerebral disease occasions depravity. Sickly children cross. Intemperance causes vice. Nervous diseases cause pain, which is the consequence of violated law, and this is sin. Appeal.

THE inquiry then becomes truly *momentous*: WHAT parental conditions, at this period, are requisite in order to confer on offspring the strongest and the best physiological organization possible, and at the same time endow them with the most pure and elevated moral, and the highest intellectual, constitution capable of being conferred or received?

The answer to this eventful inquiry, nature has already furnished at our hands, in having instituted this great law of things for our sure and specific guide, our immutable landmark, our pole-star always in sight, and throwing upon this whole matter the clear sunlight of perpetual day, namely, that *whatever is best in itself is always most pleasurable, and whatever affords the most happiness, is therefore the best in itself; and vice versa* as to what is injurious. In other words, the more perfectly we observe the order and laws of nature, the greater the happiness consequent to all concerned, and *vice versa* as

to their infraction and the misery consequent. And since the laws of transmission are among the most important of our whole being, their observance yields a measure of happiness the most exalted imaginable to both parents and offspring, while their violation is proportionally painful to all concerned. Or thus: every thought, word, and deed, consumes that magnetism, the expenditure of which constitutes our very *life, and being, and happiness*, as well as executes every function of our whole nature; so that our happiness is as the *amount of magnetism* expended, and this is in proportion to the number and the intensity of the *functions* brought into simultaneous and harmonious action, except that its *abnormal* expenditure is proportionally painful. The correctness of this law, every philosophical mind will readily perceive, and its application to the case in hand fully assures us, that *whatever* conditions render *parents* the most happy at this period, *therein* and *therefore* proportionally endow and bless offspring; and this is effected by *whatever* enlists the greatest number, and promotes the most intense action, of one and all the organs and functions of parents. Let us then proceed to apply this principle in that twofold aspect, the first physical, the other mental, in which it naturally presents itself.

By what instrumentality, then, is our *animal* nature and organization transmitted, and what physiological conditions must parents observe at this period in order to confer on offspring the greatest degree of *physical* perfection possible, and what avoid lest they entail suffering, disease, and premature death?

Unless *effectually* prevented by *some means*, some *efficient* instrumentality *always acting* at this period, human beings might, *must*, have been born, some without a heart, others without lungs, or muscles, or eyes, or brain, &c. How, then, are such fatal results prevented? What law necessarily acting at this period, endows all human beings constitutionally with every physical organ and function? This: Just as the stomach has its cerebral organ in Alimentiveness, and the

reproductive system its in Amativeness, so the heart, lungs, muscles, every physical organ, has each its cerebral organ located in the cerebellum, or *at the sides*, and *all around*, Amativeness; so that on the principle that organs located together naturally *act* together,* its exercise *always and necessarily* promotes that action of each individually, and of all collectively, so indispensable to their respective transmission; which harmonizes perfectly with the fact, that this parental function *constitutionally and necessarily* excites, and in a degree proportionate to its intensity, the *combined and simultaneous* action of *every bone, muscle, organ, and physical function* of parentage. Probably no other function of life equally so. Behold, in the experience of all, how it accelerates the laboring pulsations of the heart, promotes perspiration, and augments respiration, till its subjects, paternal in particular, literally pant for breath sufficient to supply the increased demand. Nor, in this enormous taxation of all the vital organs, is that of the entire muscular system omitted, or its tax light; but, besides being *absolutely indispensable*, the more powerful and perfect its action, the more perfect both this function and its product, because the more forcibly do those spiral muscles which bring the materials employed from their permanent station, (see p. 28,) deposite them in the place of their final destination,† this force being all essential to the energy and stamina of offspring. Behold, in this imperfect explanation, the *instrumentality* employed by "heaven's high Architect"

* See illustrations in the American Phrenological Journal for 1844, the series of articles entitled, "The Philosophy of Phrenology," &c.

† So exceedingly delicate are these seeds of life, that, unless planted in a place of PERFECT security, they must all be destroyed, and our race itself extinguished. And what place as secure as that chosen, where they can be reached only with the utmost difficulty, and then only at the peril of even life itself? But, to PLANT them thus deeply requires that powerfully existing apparatus furnished, which, that it may be out of the way when not wanted, retires as

for effecting ends thus *indispensable*; and behold, moreover, the perfection of its operation in the fact that every human being is endowed with every animal organ and function!

From this demand, imperious and almost *compulsory*, for the vigorous and powerful action of the heart, lungs, stomach, muscles, and entire physical man; in short, for health, let parents learn the *practical* lesson taught them, namely, that the only way they can secure living and healthy children, is for *them* to render *themselves* vigorous and healthy at this eventful period; and that in proportion as they perfect the power and activity of their *own* physiology *as a whole*, as well as of each individual organ, will they impart them, thus perfected, to their progeny, and, moreover, that their physical debility and disease, general and local, proportionally enfeeble the corresponding organs of their children. Is it not a *law of things*, that the *product* of any given function is more or less perfect in proportion to the perfection of the *function itself*? Thus, is not breathing both beneficial and pleasurable in proportion as it is more *perfect*, and thus of every other function? And shall not the health or disease, vigor or feebleness, &c., of *offspring* be according to the energy or tameness of that function which gives them being and capability? And is not *its* perfection and power in proportion to the vigor of the *health*, with which also its various degrees of pleasure fluctuate? Health is but a full supply and powerful expenditure of that magnetism which is life, and hence the more vigorous the former, the more magnetism it furnishes to this function, to its materials, and to offspring, which takes on the condition of *quantity* as well as every other; so that children are proportionally vigorous when this function is vigorous, and feeble when *it* is feeble. Indeed, nature has even *proved* this already at our hands by

cept when its function is required. Behold the efficacy of this instance of Divine Causation! Nor less perfectly adapted to its office, is the place selected for their deposite, in its allowing both the required FLEXIBILITY and ROOM FOR GROWTH

omitting its product when this function is tame or imperfect, and by rendering the former the more certain as the latter is the more energetic—a fact cognizable by all who know the alphabet of this matter. How often does improved health obviate that barrenness occasioned by debility and disease, as those consulted in such cases know full well? And how often, too, when the debility is not so great as actually to *prevent* offspring, does it fail to charge them with vitality enough to secure them health and vigor of constitution, so that they barely live along a while “between hawk and buzzard,” too feeble to enjoy life, and then die, because so *slightly made*? Corresponding with this, is the fact that the most healthy classes have the most numerous families; but that, as luxury enervates society, it diminishes the population, by enfeebling parents, nature preferring *none* rather than those too weakly to live and be happy, and therefore rendering that union unfruitful which is too feeble to produce offspring sufficiently strong to enjoy life.* A counter fact is, that, *without exception*, talented men are from a healthy, and therefore a longlived stock. (See Hereditary Descent, p. 250.) Still, great men often have weakly children, because they generally work up all their strength,

* The idea prevails, that those predisposed to consumption, insanity, or any other transmissible disease, should not become parents, lest they entail them on offspring. Though the author has advocated this doctrine, yet mature reflection has satisfied him of its fallacy. To preach it, while physical education is thus miserably conducted, may do as a partial offset; but strictly speaking, whenever there is sufficient physical stamina in parents to secure offspring, the latter will have strength enough to be capable of being raised and becoming happy, **PROVIDED** they are **CARRIED AND REARED** in the best manner possible. Otherwise nature would war with herself; but now, that very debility or disease which would render offspring too sickly to live and be happy, **KILLS** both the **DESIRE** and **POWER** of **BECOMING** parents. Any child strong enough to be born alive, is capable of enjoying life, and of living to a good old age; else nature would not let them **BEGIN** to live.

and usually impair their health, in those arduous labors which accompany their greatness, thus leaving themselves too little remaining vitality to produce vigorous offspring. As no function can go forward without being fed, or farther than fed, with vitality, and as this function combines in *simultaneous* activity, and that greater or less in proportion to its intensity, every organ and function of our nature, and thereby becomes proportionally exhausting, parents are required to bring to this work a *great amount of animal energy*, in order to put forth and sustain, at least for the time being, the *powerful* effort required.

Especially should parents cultivate their *muscular system* preparatory to the perfection of this function, and of their children; because, to impart strength and stamina to offspring, they must of necessity both *possess* a good muscular organization, and also *bring it into vigorous requisition at this period*. For this reason, if for no other, let those of sedentary habits *cultivate* muscular energy preparatory to this time of need. Shall Roman orators practise gymnastic exercises merely to strengthen their muscles preparatory to the forum, and shall not *parents* assiduously cultivate muscular power preparatory to an end infinitely more important? Even the LIFE, as well as health and talents, of offspring, depends thereon; because, for reasons given on p. 37, parents having weak muscles *cannot possibly produce* children sufficiently strong to grow up, or talented to be worth the raising, and *must* die childless! The sedentary habits of so many of our citizens are *alarming*, truly FRIGHTFUL even, in view of their destruction of offspring, and will break more parental hearts, and prematurely bury more victims, than all the wars and all the pestilence of all christianendom, if not, in proportion, than even *heathen infanticide*. For every "foreign missionary" sent to preach against infanticide, we require to employ a score or so at home, to proclaim in the ears of all parents, present and prospective, the great truth imbodyed in this section, as a means of preventing that frightful infanticide *perpetrated perpetually in our very midst*,

and perhaps actually or prospectively committed even by some readers!

Inquire whether one or both the parents of those numerous children that die around us, have not weak lungs, or a debilitated stomach, or a diseased liver, or feeble muscles, or else use them but little, or disordered nerves, or some other debility or form of disease. The prevalence of summer complaints, colic, cholera infantum, and other affections of these vital organs of children, is truly *alarming*, sweeping them into their graves *by the million*. Shall other animals rear nearly all their young, and shall man, constitutionally by far the strongest of them all, lose half or more of his? Is *this* the order of nature? No, but their death-worm is born *in* and *with* them, and by *parental agency*. Take grave-yard statistics in August, and then say, whether most of the deaths of children are not caused by indigestion, or feebleness of the Lungs, liver, &c., or complaints growing out of them? Rather, take *family* statistics from broken-hearted parents! And yet, in general, those very parents who thus suffer more than words can tell, were the first and main transgressors, because they *entailed* those dyspeptic, heart, and other kindred affections so common among American parents, upon their *own children*,* and thereby almost as bad as *killed them by inches*; thus depriving them of all the joys of life, and themselves of their greatest earthly treasure! These fashionable ailings of adults, and these ravaging summer complaints of children, are the same in their nature, and differ only in *form*. Children may indeed die whose parents are healthy, but they almost *must* whose parents are essentially ailing in one or more of their vital organs; because, since they *inherit* this organ debilitated or diseased, any additional cause of sickness attacks *this part first*, and when

* They are also quite as miserably nursed. Mothers understand almost *nothing* about how either to diet themselves while carrying or nursing, or their children afterwards; and hence the importance of that work on this subject announced in the Preface.

it gives out, all go by the board together. When one parent is healthy, and the other sickly, those children that take after the healthy one, (and nature more often secures this desirable end,) are more likely to live than those that resemble the sickly one; but why hazard the lives of *any*, since, by preserving or establishing their *own* health, parents can just as well save *all*, especially if they will also properly *care* them? Let, then, those who would avoid that terrible anxiety occasioned by watching over the sick-beds of their own dearly beloved children, as well as all that direful array of health-ruining and heart-breaking feelings consequent on their death, *provide against them beforehand* by PRESERVING their OWN HEALTH, and let the unmarried choose *healthy* companions or none.

The importance of health in parents as such, must not be dismissed without *urging*, in a special manner, the *absolute* necessity of health of *brain, and nerves, and phrenological organs*. As their several states of health and vigor, or debility and disease, are of course transmitted in common with those of all the other organs, it remains to inquire, *What effects have nervous and cerebral diseases on the mind and morals of offspring?* *Most pernicious, always.* They even cause DEPRAVITY? Does not dyspepsy produce depravity, by rendering the feelings and disposition morbid and bloodshot? What is that increased irritability, fretfulness, ill-temper, &c., which usually accompanies this malady, but *increased depravity, caused* by this physical disorder? Children naturally obedient and sweet tempered, when unwell, generally become irritable, cross, disobedient, ugly, spiteful, &c. Is not *this* depravity? Then pray what is? And is it not *caused* by physical disorder? Because, restore their *health*, and you obviate these depraved manifestations. Let a citizen, naturally moral and good, become intemperate, and he *therefore* becomes *more sinful*, swears or blackguards, does not pay his debts, perhaps fights, and abuses his family, or even commits murder; none of which he would do if temperate. Does not intemperance

always and *necessarily* augment depravity? But reform the wicked man in this single matter of drink, and he stops swearing, pays his debts, becomes kind and provident to his family, and an excellent citizen again. And all because *temperance promotes moral purity*. Indeed, the point is too clear to require proof, that *intemperance augments sinfulness*. *How?* By disordering and inflaming the physiology, and thereby the brain, especially its base, or the organs of the propensities, because of the intimate reciprocity of those relations existing between the body and the base of the brain which serves it.* This cerebral disease of course deranges those *mental functions* produced by the diseased brain, because *every* function becomes diseased, that is, abnormal, or a departure from nature, when its *organ* is diseased; and this consequent departure from nature is of course a *departure from her laws*, which, accruing in the organs of the mind, produces, and even *constitutes* depravity. And all occasioned by that diseased or inflamed state of the stomach and body which has imparted its inflammation to the *animal propensities*, and thus roused them to that undue and abnormal action which occasions and constitutes depravity. In short, the inflammation or disease of the bodily organs, causes sickness; that of the brain, *sinfulness and depravity*, except that inflammation in the *intellectual* organs warps judgment, distorts conclusions, and adopts error for truth; and thus depraves opinion, conduct, every thing.

As bold and startling a doctrine as that physical disease occasions moral depravity, requires *demonstration*, and has it in the *fact* that those nervous diseases consequent on cerebral disorder, *always* and *necessarily*, render their afflicted subjects most miserable by making them gloomy, fretful, fault-finding, &c., and even revengeful, and therefore deceitful and disho-

* In "Fowler on Temperance," this principle is fully demonstrated, and also run out in its detailed application to the production of various species of wickedness. The law there shown to govern this matter, will be found full of interest in itself, and rich in its applications.

aest, by way of retaliating wrongs merely imaginary. Let such live in *paradise* even, and they would be wretched still, wretched always, as Cowper said he was, and would be, even if in heaven, with a body as his then was. In the absence of *real* cause of grief, they always *make* cause, even out of *whole cloth*. That which, if healthy, would render them happy, now only augments their suffering, nor could *anything whatever* make them happy, because their nervousness, *ipso facto*, turns all they touch, not into gold, but into occasions of suffering. But *cure* them, and what before only gave them pain, now becomes pleasurable, simply because their brain is restored to its healthy and normal, and therefore pleasurable action. All who have experienced nervous affections, know full well that they *cause pain*, and that the most intense possible or bearable; nor will any other kind of anguish equally eke out life by wretched inches, or hasten its termination.

Now, what but *violated law* causes this pain, or *any* pain? Does pain *ever* occur except *in consequence* of violated law? and is it not its *necessary* consequent, and its *universal* concomitant? That such violated law *alone* causes such pain, is *fundamental truth*—one of nature's *axioms* even. Now, since these cerebral and nervous diseases *cause* mental anguish, and since this anguish is but the sign and *consequence* of violated law, and since this violated law *is sin*, therefore cerebral and nervous diseases *cause and constitute* sinfulness. Nor is the demonstration of any mathematical truth more conclusive. It is even *immutable truth itself*.*

Now, since children take on the existing physiology and mentality of parents, and since almost or quite all *forms* of physical disease, whether of the heart, stomach, lungs, or any other organ or portion of the body, *disorder the nerves* of the diseased part more or less according to their aggravation, and

* Not that ALL depravity has this origin, but much, perhaps most. Nor that such disease always, or even often, confines to the sick bed. The DEGREE of either depravity or sickness, is not the point, but the PRINCIPLE involved.

hereby proportionally disease the *nervous system as a whole*, and of course the brain, thus rendering parents more and more unhappy and depraved as they are more diseased, their children will of course *inherit, constitutionally, whatever* of these painful or depraved (both the same) conditions appertain to parents at this period. This painful or depraved condition thus born *in and with* them—"DYED IN THE WOOL"—therefore becomes most difficult of cure and *liable to increase*, and hence predisposes to this abnormal, painful, depraved, condition of their mental faculties *for life!* Beware, therefore, oh! parents, how you entail either physical or cerebral disorder, and therefore pain and depravity, upon *your own children*, and that both *constitutionally* and *FOR LIFE*, unless cured, which is much less likely than *increase!* How infinitely more virtuous and happy would they be, and you in them, if you should be healthy in body, and happy in mind, so as to beget in them a constitutionally healthy and vigorous physiology, along with a serene and happy frame of mind! Words are utterly powerless in answer, and so is every thing but a *LIFE-TIME* of consequent happiness or misery! Learn and obey, then, the laws of *life and health*, that you may both reap the rich reward yourself, and also shower down upon your children after you, blessings many and most exalted.

SECTION IV.

LOVE AND MARRIAGE. AND THEIR ADORNING AND PERFECTING
INFLUENCES.

Mentality transmitted by means of love. Love and parentage go together. Fundamental basis of love. Its nature known by its fruits. Little understood. Earliest promptings. Advice. Age at which it appears. Develops the natural charms. Story of a bride. Its influence in intonation. Anecdote. Speakers. Effects of disappointed love on the voice. Index of the states of the affections. Intonations of woman. Perfected by developing her love. Love and Music. Effects on beauty. Expression heightens beauty, and love expression. Fascinations of love. Hilarity. Natural language. Whom love most adorns. These charms induce marriage. Heightened by it. The wife and matron compared with the maiden. Reasons why marriage generally defaces beauty. Loss of health. Diminution of affection.

BUT however indispensable the transmission of the whole *physical* man, the importance of *health* included, that of the entire *intellectual and moral* being as infinitely exceeds it, as the happiness experienced in mental perfection and power exceeds merely physical gratification. So does also the Divine Causation employed for effecting it. Do you then eagerly inquire: By WHAT instrumentality is *mind* transmitted, and *soul* propagated? Would to God I could transfer to your minds this answer as it exists in my own; but here again words utterly fail. Oh! that all might *experience* it in their own souls! To attempt.

That parental function which imparts being and character to offspring, besides exciting at this period, in order to transmit, every *physical* organ and function, *also* awakens, by virtue of its *own inherent nature*, every *intellectual and moral* function and faculty, preparatory to *their* transmission, and instrumental

thereto. The *machinery* employed for effecting this *growth* of God's terrestrial works, is LOVE—that *mental* emotion which *constitutionally* precedes, accompanies, and induces, parentage, and which, *in and by its very nature*, quickens all the feelings, purifies and elevates all the moral affections, and augments all the intellectual powers, as the means of *their* transmission. Bear in mind here, through the work, and throughout this whole department of man's nature, that love and parentage, when they have their perfect work, constitutionally *go together*, accompanying each other as uniformly as warmth and summer; nor is it possible for either to exist in anything like perfection without the concomitance and co-operation of the other. Indeed, the parental function is but the *very perfection and climax* of love, the legitimate and only natural *terminus* of all its various stages and appurtenances, parentage being but the *ultimate* of what love is the element and various incipient stages, and the two being only different *degrees* of the same elementary function of Amativeness. Would that they were consociated in the *minds and conduct* of mankind, as they are in the ordinances of nature.

Hence, in order to ascertain the constitutional character of parentage, as well as its most favorable conditions as applicable to the *intellectual* endowment and the *moral* perfection of offspring, we must first ascertain the constitutional nature and character of love, to which, therefore, we now proceed.

The fundamental basis of love is laid in the adaptation, especially *mental*, of the sexes to each other, and their mutual capability of bestowing and receiving happiness. That is: man is capacitated and calculated to take pleasure in woman—in her physiological constitution, beauty of form, modes of action, feeling, and whatever characterizes and goes to constitute, the feminine; and woman, also, is rendered happy by the masculine in person, intellect, and soul. Now it is a law of mind that we love whatever renders us happy, and in *proportion* thereto; (see demonstration of this law in Fowler on Matrimony, p. 35.) Since, therefore, the feminine is adapted to pro-

note the highest happiness of the masculine, it enamors the latter, and the more so the more it contributes to its enjoyment, and *vice versa* as regards the masculine. Hence, in proportion to the amount of pleasure, and that of the most exalted kind, which each sex is calculated to pour into the soul of the other, should they *love* each other, and this capability of conferring and receiving pleasure being mutual, their love consequent thereon should also be mutual: and thus it is.

On the principle that the "tree is known by its fruits," we shall be able to derive important instruction, touching the nature and constitutionality of love, by first observing its effects, and to this we devote the main body of this section, with the view of learning therefrom its natural character and function, in order to their more specific application in the next. What, then, are its *effects* on its possessor? What qualities, virtues, beauties, charms, &c., does it develop? What collateral ends subserve?

Though the world is *full* of books attempting to portray this passion—though tales, novels, fictitious writings, love-stories, &c., by far the most numerous class of books, are made up, in warp and woof, of love; though even the Bible itself is laden with descriptions, injunctions, and directions, concerning it; and though no events of life cast a deeper dye of destiny than love and marriage—yet how imperfectly understood is this whole subject! How much error prevails! And how much sin and suffering are consequent thereon!

Perfectly aware that neither his organs nor talents adapt him to encircle this passion with that poesy and romance generally thrown around it,* the Author is content to adduce its plain, every-day, matter-of-fact *effects on character*, in illustration of its functions, and explanation of its laws.

Its earliest promptings attach boys to their mothers most, and girls to their fathers. The *facts* of such preference are

* Amativeness being only moderate, and Ideality none the argest.

rendered certain by observation, and probably attested by the experience of nearly every reader. Now it is that same faculty which attaches the son to his mother, and the husband to his wife. Hence that son who is affectionate to his mother, is generally (and always *capable* of being) devoted to his wife. Mothers, moreover, reciprocate this attachment with their sons nor should they fail to convert to the best possible account, that tremendous influence over their yet plastic but rapidly forming characters imparted by this beautiful arrangement of our nature. Constituted to prize the masculine above *all* price, they are of course thereby fitted to develop by culture that in their sons which they love in their husbands. Fathers, too, reciprocate this affection with their daughters, and are thus calculated to develop and mature in them all that is feminine, and thus prepare them to become the pride and prize of prospective husbands.

Otherwise than in this manner, love rarely manifests itself till from the fifteenth to the twentieth year, varying somewhat according to the backwardness or precocity of its subject, except when brought forward prematurely by those artificial stimulants to be mentioned in our supplement. Nor then only in its faintest shades, barely tinging the cheek with its modest attractions, as the first rays of morning faintly yet effectually light up the face of approaching day. At first, it just softens and slightly subdues the manners and expressions of the sexes as regards each other. Gradually, it creates a modest deference, accompanied by a slight attraction of each towards the other; which nature, however, restrains by the always accompanying feeling of native modesty inherent in all. And wo to that youth whose modesty is obliterated, or even essentially seared; nor should it ever be trifled with, because it imposes a much needed and almost insuperable barrier to undue familiarity and premature union.

Its next perceptible influence augments the *charms*, and develops the *beauties* of the human character, by rendering woman more graceful in every look, action, and expression, and

by making man more polished, bland, elevated, and noble, substituting refinement for grossness, propriety for vulgarity, manliness for boyishness, mildness for harshness, and blandness for roughness; besides, superinducing, in woman, the sedate instead of the trifling, and the womanly in place of the girlish. Still, love exchanges characteristics in her less than it *augments* those constitutional perfections previously existing, by throwing a halo of loveliness around her entire being.

It was once our pleasing lot frequently to see and converse with a betrothed bride, both before and after her lover arrived in town preparatory to their contemplated marriage, as well as at and after their happy union. Though accomplished and charming before, yet she was much *more* so afterwards; not only walking with a lighter step, and moving with new grace and elegance, but giving additional fascination and perfection to all she said and did; and thus far, every day augments those heavenly charms. Oh! if man as a sex only knew, as did that husband, how to culture and develop the natural attachments of the female character by completely enlisting and properly directing the affections of woman, no words could portray the extent to which her improvement might be carried, and his own and her happiness thereby promoted! But, alas! he neither duly appreciates her loveliness, nor cultivates her virtues, and all for a miserably animal reason to be given in our supplement!

The beautifying effects of love on the *intonations*, furnish another illustration of its adorning influences, the charms of which, however, can be *heard and felt*, better than transmitted to paper. These tones in men, before softened and subdued by this tender passion, are seldom smooth or flexible, but generally grate harshly upon the ear, being essentially defective in both compass and expression. But the tones of *love* are always soft, tender, subdued, and insinuating, and in proportion to its intensity.

An illustrative anecdote. To a fellow passenger, whose *intonation* evinced an unusual amount of this tenderness, we

said: "Will you allow a plain, perhaps impertinent question?" "Most certainly," was the courteous answer. "Have you not recently been disappointed in love?" With commingled confusion and amazement, he turned and inquired: "Pray sir, how did you know it?" "Then you confess the *fact*?" He then admitted that he had just bid adieu to a young lady at the south whom he loved devotedly, and who reciprocated his affection, but his marriage with whom was attended with difficulties insurmountable. We then analyzed his intonation, pointing out to him its subdued and almost plaintive notes of tenderness, accompanied with shadings of sadness, discouragement, and disappointment. From these tell-tale intonations and other similar indices, can the precise states of the affections of almost any individual be correctly deciphered. When the love has simply been excited, but not yet either fully centered or disappointed, they become proportionally the more rich, melodious, sweet, tender, and touching, yet not so in perfection. When called out, but partially interrupted, these vocal charms will be perceptible, yet proportionally merged in tones of plaintive sadness, and become more and more sharp, cutting, shrill, husky, or withered, &c., according to the extent of the disappointment. The tones in which gushing affection chooses to array and express itself, are always low, soft, flexible, insinuating, and tender, uttered generally almost or quite in a whisper, and falling sweetly upon the ear like the notes of the *Æolian* harp; as those will remember with delight, or have observed, who have ever loved or been beloved. The intonations of the same speakers and individuals when addressing their own sex exclusively, will be found less bland and persuasive than when addressing the opposite sex or a promiscuous audience, because the mere presence of woman, by acting on this faculty, imparts that insinuating intonation which, besides making its appropriate impression on her to whom it was especially addressed, finds its way directly to the soul of man, and thereby gives that command over mind and conduct which nothing else could impart. Nor is any

one fully qualified for public speaking till this tender passion has polished, sweetened, attuned, and modulated the intonation, and also added that blandness of manner, delicacy of sentiment, and elevation of idea, which captivate and sway the human mind. Hence, public men, moralists in particular, should seek that society of refined and accomplished woman which their public capacity both requires and facilitates.

But it is the intonation of *woman*, that love renders *most* delightful and bewitching. Though that of the girl is sweet, yet it is still light and immature, and its modulations comparatively few, because neither varied by emotion nor mellowed by pathos; nor is it till love opens up every fountain of her nature, and brings forth from its rich store-house and spreads upon the table of life, all the exhaustless treasures of woman's soul, that the female voice becomes adorned with its last touches of perfection, all its modulations being delightfully diversified, and exquisitely rich, soft, tender, and almost angelic! Words are tame, paper is a comparative blank, in describing either their power or perfection! Mark the intonations of the truly splendid wife whose affections have been called forth and delightfully reciprocated, and remain at rest in the bosom of her fond husband; every sight of whom awakens a new thrill of holy pleasure in her soul, which adds to her already attuned voice another note of delicious sweetness!

But how different her voice whose love has been blasted! Her intonations irritable, or dried up, or parched, by disappointment, or rendered husky, or tremulous, or short, by excessive, or conflicting, or unhappy feelings. Analyze her tones who lives unhappily with her man. Need we lift the veil? Reader, lift it for yourself. Take notes. Open your ears to these musical intonations of love, and then to those withered, grating, repulsive accents of reversed affection and unfortunate wedlock! By the application of this touchstone of the affections, their existing conditions in almost all can be correctly inferred; and, though it will disclose discord between many husbands and wives who have thus far contrived to hide it from

the world, yet both the principle involved and its various applications, are too valuable to be lost.

Since, then, the intonations of woman are sweetened and perfected in the ratio of her domestic happiness, let those who delight to listen to the sweet warblings of gushing feminine emotion—let man, as a sex, do all that *can* be done to promote her domestic felicity, and also avoid *deteriorating* her intonations by trifling with her love. If man would but do *his* part, woman would laden every breeze with notes sweeter and richer than the morning warbles of feathered songsters, till they diffused throughout his whole soul a perpetual thrill of holy pleasure. Oh! how infinitely thankful should he be for the bestowment of the purifying, elevating, perfecting, and indescribably enchanting voice of woman! May it be fully appreciated by him, and improved in her; for, as yet, it is but the voice of infancy compared with what it might be, and will one day become!

The inference is obvious, and coincides with the fact, that woman must love before she can sing. Not before she can learn the gamut, or thrum the piano, or rehearse tunes by note or rote, but before she can sing *with soul*, or *reach* the soul.* We need not enlarge. The knowing will understand.

If asked *how* these delightful results are effected, an illustration must answer. As some existing connexion between the mental faculties and the face impresses the ever-changing operations of the former upon the latter, so a connexion probably similar between the former and the voice, reports all our states of feeling and shades of intellect, those of love of course included, through the instrumentality of these intonations.†

* The fact is in point, that birds of song sing their love, and sing more sweetly when they woo than at any other season.

† The principle and quo modo by which both these phenomena are produced, will be fully explained in the American Phrenological Journal, for 1846, and some most beautiful phrenological indices derived therefrom.

In like manner, love beautifies the *expression of the countenance*. Beauty consists far more in expression than in the form or arrangement of the features—in that emanation of *soul* seen in the sparkling eye, the glowing cheek, and entire aspect beaming with emotion, rather than in configuration merely. Contrast any countenance when listlessness, lassitude, or vacuity, has banished expression, with that same countenance when animated in conversation, lighted up by strong emotion, or beautified and adorned by the harmonious blending and intense action of the whole mind. To confine attention to a single point—that of the *color*. Though beauty of form and symmetry of features essentially *aid* beauty, yet this species is unspeakably lower in kind than that of expression, of which color forms an important part. Where no feeling is, color forsakes the cheek, as in fainting, and the leaden hues of death brood darkly over the soulless face. But call out the intellect, and arouse all the faculties of the same man, and especially woman, to the highest pitch of pleasurable and commingling emotion, and that countenance before vacant, and therefore uninteresting, now beams with that almost superhuman *expression* which mainly constitutes beauty and adorns the “human face divine” with hues and shades before unseen, but now beyond the power of language to depict. Even *ordinary* features, lit up by *expression*, become attractive if not beautiful, whereas we turn disappointed or dissatisfied from features however finely moulded but destitute of expression, or distorted by the expression of hateful passions. By as much as we instinctively contemplate *intellect* and *soul*, the highest department of creation, with more interest and pleasure than we do inanimate shape merely, is the expression of the former more truly beautiful than outline merely. And since love, as seen p. 35, almost incalculably augments and intensifies that action of the various faculties which alone gives expression and therefore mainly constitutes beauty, it of course proportionally *increases* beauty. so as often to render those features deeply interesting

otherwise insipid, and irradiates those naturally beautiful with almost angelic charms.

All this in *addition* to the fascinations of *love itself*—to its languishing, insinuating, bewitching, and almost voluptuous expression of the eye, its exquisitely touching play of the lip, its modest blush, and all the other charms and beauties imparted by this soul-melting passion. But in this case also, as in that of the voice, words are entirely powerless and empty. Yet there is a book, which expresses, or *can* express, *all*. Though but poorly printed, and in its first edition, it is almost infinitely more significant than generally supposed. Its exhaustless language, even the alphabet of which we scarcely yet understand, future ages will read. Study that book, the human countenance, and then declare, if words thou hast, how almost *infinitely* love beautifies and adorns its delightful pages!

Other similar illustrations of the adorning influences of love, might be drawn from the increased zest and expressiveness it imparts to the merry laugh; from its natural language, which renders the person more erect, and reclines the head affectionately backward and a little to one side, thus carrying the whole person forward proudly and freely; from its augmenting the hilarity, elasticity, animation, life, and buoyancy of the entire being, physical and mental, and increasing every power, every pleasure of life; but these must suffice. *How* all this is effected, remains to be shown, but the *effects themselves* must have been experienced more or less by most readers, and observed by all.

Not that love augments the charms of all *alike*, because all are not equally endowed with those *materials* by means of which it operates. As all beauty consists in the manifestation of human nature, that is, in the exhibition of our several powers and faculties, those whose faculties are feeble have but little human nature in them, so that love cannot augment that nature, that is, increase their charms, as much as it does their whose human nature, or *constitutional* charms, are more abun-

ant. Hence it beautifies, adorns, and perfects, those most who are endowed originally with the greatest amount of *human nature, or soul*.

The rationale of this beautifying influence of love, and, indeed, of this whole matter, is, that in and by rendering the sexes attractive in the eyes of each other, it may induce each to *do and to become* what will *please* the other, in order thereby to secure that reciprocity of affection which mutual endearments may ultimately develop till they ripen into, and thus rivet, that *love* which naturally superinduces marriage and eventuates in offspring—that great *finale* of all man's domestic feelings and relations.

But, though love and its accompanying charms eventuate in marriage, yet they do not *terminate* with it. As its ultimate object is the propagation of the race, it should last at least till age prevents this end, for its waning with the honey-moon, would be like autumn supervening directly upon spring, before the happy pair had tasted the luxuries of summer, or feasted upon the golden fruits of autumn. Courtship is but the mere alphabet of love, and the wedding season its first lesson. Properly placed, its natural tendency is to *increase* with years, nor ever to diminish till age weakens both it and all our other faculties together. The blushing bride, all dissolved in the melting tenderness of gushing affection, does not, *cannot* love equally with the middle aged wife, and even the declining matron. She has not yet tested the virtues or tasted the perfections of her beau ideal. It is only after years of the continual interchange of reciprocated kindness and sentiments between husbands and wives—after they have ascended together the hills of prosperity, and perhaps travelled the vales of adversity till they have thoroughly tried each other's souls, and called forth their mutual spirit of self-sacrifice, perhaps after they have watched over each other when prostrate by sickness, and reciprocated a constant succession of endearing offices of kindness and tokens of love; above all, after they have *become parents* together—that they can be completely enamored

of each other ; because it is her *maternal* relations which most of all endear the wife to her husband, besides making her love him inexpressibly the more for being the *father of her idolized children*. Perfect love also requires that perfect *confidence* which nothing can establish but those fullest and most diversified *tests*, married life, alone can furnish, and which, when they do not *strengthen* their love, necessarily weaken it in its very infancy, thereby rendering it like the child that pines and dies before the morning pleasures of youth, or the meridian power and glory of manhood, or the ripened pleasures of the afternoon and evening of life, have shone upon it. Mistaken they who suppose years naturally weaken love. *Animal* love they do, and well they may ; but that blending of soul, that love of *moral excellence* instead of person, which constitutes its crowning perfection and even quintessence, grows slowly, matures gradually, and reaches its zenith only after the fierce fires of youthful passion have given place to the live coals of mature or declining age. Matrimony is the very garden and paradise of love, and therefore every way calculated *constitutionally* to strengthen and perfect, and thereby augment its every charm and sweet. With this, the experience of only Gideon's chosen few will coincide, because so few husbands and wives cordially and completely love each other ; but, chosen and blessed of God this happy few ! Yours is the sweet cup that never sates. Yours the dainty luxury that never cloy, but only increases your relish while it feasts your souls perpetually on its delicious bounties !

But why continue to urge a truth so little appreciated, and so contrary to generally received opinions ? Yet ye who have lived affectionately in wedlock's sacred bonds for a score or so of years, bear the testimony, while the fact that the experience of so few harmonizes with this blessed reality, only shows how few truly love ! Ye, then, who have your die yet to cast, cast it in view of this principle.

To perceive *how* happy wedlock continues to improve the agreeableness of man, is easy ; because by drinking in continual

ly those softening, refining, elevating, and ennobling influences exerted upon him perpetually by a good wife, he becomes more polished and of a better disposition day by day and year after year, till all his powers are bedimmed by age or eclipsed by death. Much more is this true of woman. Happy wedlock constitutionally develops both that physical and mental sexual-ity which imparts these finishing touches of perfection to her grace and elegance of manner, her sweet smiles, fascinating looks, exquisite intonations, beauty of expression, and, in short, heightens every charm and perfection of the female character. By imbuing her whole soul with love for the masculine in her husband because it so indescribably exalts her happiness, it makes her *prize his sex* in proportion as she loves him, and his arrays her in all her charms as a means of rendering herself agreeable. Nor is this in the least improper. It is her nature and highest happiness, as well as the main constituent element of the wife and mother, both of which it perfects. Properly to "know man" in the person of her husband, *develops the feminine*, and thereby augments every female charm and perfection; because it calls out and fulfils her whole nature. But the maiden has exercised only a part of hers, nor that the most important. She has not yet fulfilled its great duty and destiny, and hence is below the wife and matron. Not that she should be underrated, but, bashful and blushing, she labors under perpetual restraint, which marriage obviates. Sweet, lovely, is the blushing maiden and the blooming bride; sweeter still, more lovely far, the full blown matron. Let others sip the nectar of female loveliness as it gushes from the handsome features, lovely looks, graceful motions, fascinating smiles, and even intoxicating kiss, of maiden purity and undeveloped love; but let us commune with *married* woman. Give us the *wife* and *mother*, whether for elegance of manners, exquisite tenderness and flexibility of voice, ease and propriety commingled with freedom, of conversation, and those practical lessons of experiential wisdom which flow, or should flow, perpetually from her lips. We admire the maiden, but we almost *worship* the

matron, and gather more information, as well as derive more pleasure, from an hour's conversation with the wife of forty, than from weeks of chit chat with the simpering belle of eighteen. The latter is only just *beginning* to put on her fair, but yet immature forms and rich colors; while the former is fully ripened; her form filled out and perfected; her colors enriched and variegated, and their flavor most delicious—every element being completely consummated. We speak of wives and mothers as they *might* be, and *should* be, not as they too generally *are*.

But the opinion prevails almost universally, that married life necessarily *diminishes* female beauty. The *fact* is admitted. Its necessity is questionable. One of its *efficient* causes consists in the *loss of health* generally consequent on marriage. Both the exercise and the expression of love and all its charms, expend that *vitality* which health alone imparts, and which debility or disease always impairs; and thereby enfeebles both love itself, and that power by which alone it can manifest itself and its charms; besides furrowing and fading the cheek of beauty, emaciating the form, substituting the frowns and scowls consequent on pain, for the brisk and happy expression of health—bedimming the otherwise sparkling eye, and weakening, and perverting, and depraving all the faculties. Hence, the female invalid ceases to throw that interest, animation, expressiveness, *soul*, into her looks, action, conversation, &c., which health would enable her to put forth and impart; while disease, by rendering her looks more or less haggard and ghastly, and her intonations sorrowful or hackled, makes that repulsive which health would render charming. How much an animated walk, or ride, or dance, or frolic, &c., promotes circulation, heightens color and expression, and augments the *tout ensemble* of woman's charms, simply by rallying those *animal energies* which manifest both her love and her loveliness; and what this does for beauty *temporarily*, health does *permanently*.

That the matrimonial, and especially *maternal*, relations require and consume a great amount of this vital stamina, is a *fact*, attested by the experience and observation of all married women; the latter being so *particularly* exhausting that few retain strength sufficient to re-supply the immense drain, and fewer still know how, at this period, to economize what little they have so as to save their constitutions from utter *ruin*, and hence die by thousands after, and in *consequence* of, having borne two or three children, and most that survive become feeble or invalid, and therefore lose their charms. Still, there is nothing in the relations of the wife or mother *necessarily* injurious to either health or beauty, provided woman has a good constitution, and then obeys the laws of life and health; but, instead, all these relations are directly calculated to *promote* health, and *enhance* beauty; for never is woman more attractive in the eyes of her husband and of man, than when fulfilling the maternal relations. But the cares and, too often, the *drudgery* of the family, her almost perpetual confinement within doors, her seeing so little company, and, above all, the miserable dietetic and other *habits*—the worst possible for health—of most women, together with other similar causes too numerous to mention, and one specified in our supplement, break down the constitutions of ninety-nine wives and mothers in every hundred, efface their beauty, and hasten them and their charms into premature graves! Ye wives and daughters of loveliness, therefore, who would preserve or regain your charms, *preserve or regain your health*, so that coming years shall only enhance your beauty and feed the fires of love with new fuel continually, so that its flames shall grow brighter and warmer as life's happy months fly swiftly on, till mature years shall crown you with a husband's whole-souled love, and a mother's glory, or, fitted for immortality, green old age shall fold you up, leaf by leaf, preparatory to that angelic bloom which fadeth not for ever! And ye husbands who will, *can* preserve, in still increasing freshness, those very charms which first swelled your heaving bosom with emotions of ten-

derness and love, till you have no farther occasion for them or her who bore them.

The *diminution of affection* too often consequent on marriage still more effectually blights both the charms and the soul of woman. In nine cases or more in every ten, the wife is less beloved than was the *sweetheart*; and nothing will fade the cheek of beauty, harrow the once lovely face with wrinkles, relax the elastic motion, cause the sprightly step to falter, and becloud or obscure all traces of female beauty, as rapidly or as effectually as the loss, or even *diminution*, of a husband's affections. Escape her practised eye, her quick-catching ear, they never can; but waken all her fears, blast all her hopes, blight all her pleasures, necessarily, and always. Nor need we wonder. Her *all* is at stake—embarked *for life*. That lost, *all* is lost beyond recovery, and she *compelled* to go down to her grave mourning! Nor is it possible to comfort her. Say, ye blasted flowers of former fragrance and loveliness—care-worn, dispirited, heedless even of *life*, and preferring death to a life so completely miserable—what canker-worm is that which preys perpetually upon your inmost souls? Answer ye not? Nor need ye renew your griefs by recounting their cause; for they are written in doleful characters upon your furrowed brow; and inscribed in plaintive and forlorn notes upon your every intonation! Ye have married, but not congenially! The cooing dove has lost its wonted mate! Happy if *only* lost! Strayed to another dove-cot! Alienated! Your souls transfixed with many sorrows! Your life so changed from expectation's happy dreams! Excluded from all others! Doomed to dwell shut up forever with one whom you regard only with complete aversion! And all this but the *mere beginning* of sorrows! Compelled even to . . . ; but enough. No wonder that your beauty fades, nor that you drag out a miserable existence while you live, and die before your time! Nor is this an idle picture, or one of rare occurrence! Veiled, but *felt* by many a living wretch!

But, as we shall soon reach, from a more advantageous position, the effects, mental and physical, of unrequited love on both parents and children, we dismiss this subject for one more congenial.

SECTION V.

SPIRITUAL LOVE AS COMPARED WITH ANIMAL: ITS OFFICE IN TRANSMITTING THE MENTALITY.

The mind propagated by means of love. Difference between the sexes. Statue. Motion. Chiromancy. Phrenology. Mentality. Mental sexuality. Illustrated by magnetism. Reciprocal attractiveness of this mental endowment of sexes. The heart's core of love. Its sanctifying influence on propensity. Illustration. Spiritual and animal love contrasted. Love develops the mental and moral faculties. Appeal. Exception. Appeal to man. An affectionate couple. This spirituality of love subserves a purpose. Transmits the mentality. Allies man to Angels and to God.

In what, then, consists that love which induces marriage, and secures offspring? What constitutes its component elements? What are its conditions and fruits, that parents may both enjoy its sweets themselves, and thereby perfect their prospective children? Especially, by what *instrumentality* is *mind* transmitted, and *soul* propagated?

The answer to this great question, embodies the one main subject matter and gist of our treatise; namely, those *states of mind in parents most productive of moral purity and mental excellence in offspring*. Some means are employed in transmitting the *mentality* of parentage to progeny analogous to those already shown as propagating the physiology, and to them we now come—an end the most important in terrestrial creation, and a means the most Divine in character, and pleasurable to its possessor! That instrumentality is LOVE. Fully to expound it, we must first explain the *nature*, and *fundamental law*, of that love already shown constitutionally to accompany and induce parentage.

Physical gender alone, does not *exclusively* constitute the *whole* of either the masculine or the feminine. Though the sexes have each the same number of physiological and mental organs and functions, yet their *temperament and texture*, or *tone* of organization differ essentially, and this causes a *corresponding* difference in the *mode of action* of their faculties, and, consequently, of all they say, do, and are. Thus, as seen in the following samples of the male and female figure, the male is the



No. 8.—The Male Figure.



No. 9.—The Female Figure

broadest, deepest, and strongest, in the chest; the female the most fully developed at the hips, from which she tapers each way, because her *maternal* constitution and relations require a



N. D. - M. H. a.

much greater concentration of energy here than any where else.* This organic difference causes a difference, clearly perceptible, in their movement, walk, gait, &c. ; those of men naturally resembling strength ; of woman, taste and elegance ; in their chirography, always distinguishable, and by similar indices ; in their forms of head and corresponding phrenological developments, as seen in the accompanying sample engravings of the male and female head, which are always distin-

* This principle, coupled with man's constitutional admiration of whatever promotes maternity, tells our fashionables, what Parisian fashion-mongers know full well—that they dress off and fill out



No. 11.—Female Head.

gushable from each other; and, consequently, in their entire social, intellectual, and moral constitution. Moreover, the with their plaits and paddings, their extra garments and hip-swelling bustles, their finely wrought and eye-attracting bodice waists, and (to enlarge by contrast,) tight drawn corset, just where good looks require apparent development (because maternal) real—a coincidence rather singular. Still, as honesty is the best policy, better substitute fact for fiction by **PRESERVING THE HEALTH**, and thereby save both these extra “fixings,” and that diminution of love occasioned by marriage exposing the deception.

tone and cast of all their feelings and mental operations, their respective styles of conversation, composition, &c., differ so perceptibly and universally that experienced critics, by reading a few sentences in any unknown work, can determine by which sex it was penned. Similar remarks apply to the female sentiment as compared with that of man—to her jokes, retorts, modes of reasoning, religious, and all her other feelings and affections, and, indeed, to all her other mental characteristics as compared with those of man.* In short, the masculine and feminine are not contra-distinguished from each other in physical gender more than in that *mental and spiritual* sexuality (we use these appellatives for want of better,) here intended, and which allows and creates that communion and commingling of the *spiritual* in man with the *spiritual in woman*, which makes “of them twain one flesh,” constitutes both love and marriage, and paves the way for parentage—a blending, however, far better *experienced* than described.

The *quo modo*, or *how*, of this assimilation, magnetism may yet fully explain, and even now furnishes an illustration doubtless fundamentally correct. Suppose then, as shown to be probable on p. 24, that this mental entity, or the being and agent of mind, consists in magnetic fluids, and that those mental fluids of the sexes are, and differ, in accordance with, their respective characters. Now there is a law of mind by which kindred spirits *blend and commingle*, each as it were holding the other in solution, as water, sugar, &c., in which all the particles of each commingle perfectly with all those of the other. Now is not that inter-communication of kindred spirits which constitutes love analogous to this commingling of electric and

* That the sexes DIFFER mentally, is enough for our present purpose. Fully to show WHEREIN, would take us too far from our subject, and will be shown in a forthcoming volume on WOMAN—another illustration of the need of the work announced in the preface, which shall cover the WHOLE ground of man's social, sexual and parental relations.

other fluids? Or thus. The man, in his every word, look, and action, gives off of his masculine fluid or mentality, which his loving consort imbibes, and incorporates with her own, and *vice versa* as to woman; and hence that lost, lonely, desolate, forsaken feeling, as if torn from their own selves, consequent on their separation; because both have in fact imparted of their own mentality or selves, and taken on of that of the other; and hence both their oneness of soul, and their desire to be with each other.

Moreover; these magnetic natures of the sexes have a strong adaptation, *attraction*, or *affinity*, for that of the opposite, like the opposite poles of the magnet for each other, similar to what we all have for food, air, &c., which induces each to seek the company of the other, because happy therein. And this masculine mentality, or *intellect and soul*, has the same affinity for that of the feminine, and *vice versa*, which the sexes have for each other physically—the same inclination, attractiveness, and drawing towards; the same assimilation and connexion, as well as analogous pleasure therein. Nor is the latter better adapted to hold that intercourse productive of offspring than the former to hold that spirituo-sexual communion which constitutes love, and which is quite as essential to the high *mental* endowment of children as the other to their physical generation. Nor is this physical sexuality of each more pleasing or charming in the eyes of the other, or better calculated to excite emotions of love, than this their *mental* sexuality. Indeed, *true* love, in its most *exalted* exercise, appertains *mainly* to the *latter*, and *consists in* this cohabitation of *soul with soul*, which precedes, accompanies, and induces generation, and constitutionally governs it. It is this *spiritual* affinity of the *masculine* and *feminine* for each other, and intercourse therewith, which constitutes the very *embodiment and heart's core* of true love, and encircles this heavenly emotion with such a halo of holy purity and sacred sweetness. *This* it is which makes a man even “forsake father and mother, and cleave unto his wife,” and which binds the fond and willing wife to

her adored husband in those divine bands which absolutely *nothing* can sever. This perfect oneness of feeling and confluence of soul; this complete *solution* of every feeling and faculty of each with every feeling and faculty of the other, and longing for its attendant *spiritual* communion, alone constitute true marriage—that divine ordinance which entitles those who thus love each other to the rites of wedlock.* Nor should that intercourse which multiplies our race, be more sexual than *mental and spiritual*. For the latter, nature has provided even more amply than for the former, both in having rendered it more promotive of connubial enjoyment in parents, and indispensable to the intellectuality and morality of offspring. Indeed, the latter alone sanctifies the former—alone is human. All else is vulgar, debasing, and comparatively insipid, because consisting, as far as *mind* is concerned, in the sensual indulgence of a single animal propensity, and therefore yielding comparatively but little pleasure, because of the small amount of brain called into action.

We shall see more fully how effectually love promotes moral purity in the light of that great *law of mind*, the sanctifying influence on propensity, of the intellectual and moral faculties. Thus, anger, without reason or object, that is, unguided by intellect, and unsanctified by moral sentiment, becomes mere brute force and hot-headed passion, which is both sinful in character and painful to its possessor and all affected thereby; but that same amount of anger, directed by intellect upon something *deserving* indignation, and also converted by the higher sentiments into *moral* courage, resistance to *wrong*, defence of *rights*, opposition to *evil*, &c., thereby becomes virtuous in character, and pleasurable to its possessor, and all concerned, simply because sanctified and directed by the *higher faculties*; whose influence is truly *wonderful* in purifying and elevating propensity, and rendering that virtuous and pleasurable which would otherwise be vicious and painful. But

* See this point fully proved in Fowler on Matrimony.

having fully expounded this law in "Education and Self-Improvement," p. 148, and also "Religion," p. 36, this single illustration of the sanctifying influence of the higher faculties over the lower, must suffice here.

To apply this law to love: Let Amativeness combine in action with the higher faculties—that is, let man love woman for her goodness, intelligence, fine feelings, and virtues—for her *intellectual and moral worth*—instead of for her personal beauty; in short, as one with whom to hold this high and holy communion of kindred *spirits*, rather than as a mere sexual being calculated to gratify this sensual propensity—and this exalted sentiment will exert a most purifying and elevating influence over his whole character, conduct, and being; because it fulfils that great law of virtue and goodness just illustrated, by subjugating his lower propensities to his higher faculties which elevates as much as its converse (sensual love) degrades, by subjugating all that is high and godlike in man to low-lived lust! The constitutional influence and effect of this love, therefore, are to *sanctify and subjugate propensity*, and *develop the moral and intellectual*. Say, ye who have experienced this holy emotion, has it not exerted this very influence—purifying, sanctifying, elevating, adorning, perfecting—over your entire feelings and conduct? Did it not inspire within you an abhorrence of all sin, and a longing after moral excellence in all its variety and perfection? Say, ye who *now* love, be it husband, or wife, or some unwedded kindred spirit, does this love *corrupt* your souls by inflaming sensual desire? Does it not *chasten and subdue* them, and *spiritualize* your whole nature, instead? These its *effects*, disclose its character.

But, since love dwells in its *greatest* purity, perfection, and power, in the *soul of woman*, pervading her whole nature, constituting its warp and woof, and *staple commodity*, the tone and character of *her* love, and whether it be spiritual or animal, furnish a touchstone and sample of true love incomparably superior to that furnished by man. Being the very *personification* of love itself. In addition to being endowed with all the

sexual impulse requisite for parentage, she is our umpire. On her verdict rests the issue.

What, then, fair reader, constitutes the leading feature or element of your love? Consists it mainly in a desire for *sensual* pleasures? Or almost exclusively in luxuriating in this *spiritual* repast under discussion? Though your beloved must belong to the opposite sex, yet does your love *center* in this his *physical* manhood *as such*? Suppose this done away, and your pleasures in this respect cut off, his *mind* remaining the same, would your love go down, and go out, in consequence? Would it even be essentially *weakened* thereby? Somewhat, perhaps; because less perfect, mentally and physically, and therefore less worthy of being loved; but does this his *physical* manhood constitute the *principal* incentive to your love? If so, then would woman's love *always* be *in proportion* to the power of this passion in him. Or, is your attachment to this endowment *subordinate* to your love of his *intellectual* capabilities and *moral* excellence? *WHICH?* *This is the one distinctive question.* Your answer is the required verdict.

What, then, is your answer? That the predominant Animateness of a few females, consequent, doubtless, on the sensuality of their parents, may so brutalize their love as to give an affirmative answer, is admitted; but does one well constituted woman *in thousands* love her spouse mainly because of the animal gratification sought by her, and proffered by him? If so, then will any other human male *equally* deserve and excite her love! This is *LUST*, not *love*; and, though it may satisfy brutes—*human* included—yet it can *never* either call out or feed the *higher* elements of her godlike nature. The *existence* of such brutes in human form, is not denied. Abandoned women *are such*. But do they either constitute the *mass*, or fairly *represent their sex* in this particular? Nay, more: Are they its very *perfection and glory*? Are they not its very *scum*? *WHICH?* This is the question. Answer it, woman, truly—without prudishness on the one hand, or lasciviousness on the other—but *just as it is*—because *science* demands the *truth*

We will not frame your answer for you, but leave *you* to answer *practically* in your various circles and general conduct. That your love is more animal and less spiritual than it *should* be, is admitted; but we have remarks in reserve on this subject, and its procuring causes.

Man, too, carries within the inmost recesses of his own soul a sponsor to this spirituality of true love; less in *degree*, but kindred in *character*. Let memory bear the hallowed testimony touching the sexuality, or spirituality, of your first whole-souled and tender passion. As *you* partook, day by day, of this *mental* repast, did it not satisfy you fully? As you imbibed, for hours together, those lovely looks, soft accents, and melting intonations, which literally *ravished* your very soul, did you *brutalize* this holy converse by contemplating and loving her mainly as your prospective partner in sensual indulgence? These recollections of "love's young dreams" are my vouchers, and the almost *universality* of their spirituality in all well organized persons of both sexes—and this spirituality of love *increases* with the perfection of that of the organization—puts the doctrine of this section—of this volume—completely beyond the reach of doubt or cavil. Testify, ye who have never yet forgotten, who never *can* forget, the holy spell of your first mature and whole-souled affection: Was it the *personal* beauty and *physical* sexuality of your adored one that you mainly loved? Did you even once *think* of him or her as a male or female *merely*, or as calculated to gratify your carnality mainly? Profanation, the very *thought*! The farthest possible from your inmost souls, and most repugnant thereto! You sought communion, but was it sexual only as a *secondary accompaniment*?

Reader, there *are* those who have loved each other's *spirits*, instead of their persons—carnality, as such, having "neither part nor lot" in this holy union of their inner natures, not even enough to move its correspondent, but as one with whom to hold that *angelic* communion of kindred *spirits* which const-

tutes love. but banishes lust! Their love was as immaculate as that of the spirits of light—as ethereal as the converse of angels in heaven! It was indeed the very distillings of heavenly bliss—*was* that bliss itself! The very ground on which they walked and loved was consecrated—*hallowed*, by this sacred emotion! How it quickened to new life, and etherealized, their every feeling, every aspiration, every element of life, and enhanced its every function! Oh! crown of life! THOU LIFE ITSELF! Oh! blessed memory! Most blessed REALITY! A COMMON LIFE-TIME for a DAY like this!

But, WHY this most intense action and confluence of all the *better, higher, holier* feelings and aspirations of our natures; this *combination* and *concentration* of every function of the body, every faculty of the mind, every element of our entire being? IN ORDER TO THEIR TRANSMISSION TO OFFSPRING! A sentiment thus embodying the very *climax* of both Divine Causation, and human happiness—so glorious in itself, so fraught throughout with the most consummate enjoyment mortals can taste this side of heaven—was not created in vain. Nor merely for its own sake. It subserves some divine PURPOSE. It fills some otherwise *vacuum* in human nature; and one, too, every way commensurate with its heavenly constitution. That magnificent purpose is the *intellectual endowment* and the *moral perfection of mankind*. But for the employment of *some* instrumentality, *self-acting*, and *always efficient*, here one, and there another, of man's *moral* faculties would have been wanting, and man a brute! But the tendency of nature being to *perfect* all her works, man especially, and his intellectuality and morality constituting the *crowning* elements of human nature, *their* transmission, and in that supremacy required to guide and govern the animal, becomes *indispensable*,—even a *sine qua non*—to both his well-being in this life, and his endowment with that *spiritual* and *holy* entity which lives with God beyond the grave! This mentality, spirituality, and immortality which ally him to *angels* and to God, it is the

one distinctive office of this *spiritual* love in parents to impart to offspring—their perfection and power in the latter being proportionate to this its spiritual sire in parentage. While sexual love, as such, transmits the bodily organs and animal functions, it remains for this *spiritual* love to call forth into the most delightful and intense action possible, the entire *intellectual and moral* nature of parents, preparatory, and in order, to its conferring on man this boon of *angels*, this “image and likeness” of God; besides purifying and sanctifying the animal by the ascendancy of the moral, and guiding all by *reason*. And it is this *combined and concentrated*, as well as *high-wrought*, inter-communion of *every physical, every intellectual, every moral element and function of humanity* in generation as it is *by constitution*, which renders the pleasure attendant on this *double* repast so *indescribably* exalted and beatific to those who *spiritually* love each other, or in *proportion* thereto; besides being the *ONLY* means of augmenting and perfecting the intellectuality and morality of its product—redoubling more and more as its handmaid love becomes more and more perfect, and thereby enhances, and also unites, in this holy alliance, faculty after faculty, till finally, when both love and generation have their perfect, and of course *united*, work, they embrace within the wide range of their sanctified enjoyment, every animal, every intellectual, every moral, organ and function, and element of man’s entire constitution! And *herein* consists their power to sway the weal and wo of parents, and to propagate the godlike mentality of man! Behold, oh angels, and admire, both the *ORIGIN* and the *INSTRUMENTALITY* of man’s *spiritual* brotherhood with yourselves!—*by what* MEANS he, in holy concert with cherubim and seraphim, is destined to sing eternal praise to his and your God, and to study with you for ever the attributes and wonderful works of the Infinite and Eternal SPIRIT and FATHER of all that HAS BEEN, IS, and SHALL BE, FOR EVER! Oh, blessed brotherhood! More blessed *destiny*! MOST blessed INSTRUMENTALITY—LOVE!!

SECTION VI.

DIVINITY OF MATRIMONY: ITS DUALITY; CARNALITY INSIPID AND PAINFUL; MORAL PURITY AND MORAL REFORM; FEMALE PASSION; FEMALE SANCTITY MAN'S SPECIAL CARE; THE ABANDONED, AND THEIR TREATMENT; TEST OF LOVE.

Inferences. **DIVINITY OF MATRIMONY.** Love constitutional. Universal. Matrimony equally so. It perfects mankind. Bachelors. Maidens. **MATRIMONY DUAL.** Love Dual. Over-rates its object. Matrimony and its rites dual. **CARNALITY INSIPID AND PAINFUL.** Chastity constitutional. Nature seeks our good. Interdicts promiscuous pleasures. Error corrected. Appeal. **MORAL PURITY AND MORAL REFORM.** Chastity imbodies hymeneal pleasure. This the motive of moral purity. Reciprocated affection prevents licentiousness. Disappointed affection causes it. Purse-proud parents. Crime of interrupting love. **FEMALE PASSION.** Its relative strength. A paradox explained. Concomitance of person and affection. **FEMALE SANCTITY MAN'S SPECIAL CARE.** Power of woman's love. Instituted for man's good. Baseness of effecting her ruin thereby. Appeal. Man the aggressor. **ABANDONED WOMAN, AND HER REFORM.** Depraved, but sisters of humanity. Reform difficult, but not hopeless. To be effected by forgiveness, not casting them off. Prevention. **TEST OF LOVE.** Advice to young women. Sudden love, animal. Carnality or spirituality of love.

Consequent on this vital truth of the spirituality of love, several important inferences require exposition before applying it more specifically to the promotion of connubial love and human improvement.

MATRIMONY A DIVINE INSTITUTION.

THIS element of love is *primitive* and *constitutional*. It forms a constituent part and parcel of man's very nature. This cerebral organ and accompaniments are as universally developed as the hands, or head, and its mental faculty is as inseparable from the human mind as self-defence or love of life. Nor can its spontaneous promptings be annulled any more than appetite, or set aside by any possibility whatever. Man *must* love *sometime*, and woman, *always* after fully enrobed in the garments of womanhood. No man or woman lives thirty years without becoming thoroughly imbued with this divine

emotion. It intercepts the life's pathway of every human being. Rather, is that sun of life whose all-pervading light must be seen by *all*, and whose genial warmth all *must* experience. No frigid soul exists,

"From Greenland's icy mountains,
To India's coral strand,"

unmelted by its beams. No "nation, or kindred, or tongue," or individual, "under the whole heaven," can either put it out, or put it off.

Love being thus constitutional and universal—a constituent element of man's very nature—matrimony of course becomes equally so; because, merely its natural terminus, and the only state in which it can be legitimately perfected. Hence, matrimony is an institution of *nature* and of nature's God. *Th's* position is self-evident, and requires neither argument nor amplification.

Still more: Its presence is a *necessary* ingredient in human perfection and happiness. As any one born blind, or maimed, is *sadly* deficient, and still more so if bereft of reason, or speech, or taste, or memory; because destitute of a constituent element of humanity and capacity for enjoyment; so whoever lacks *this* sentiment, or does not exercise it, is mentally *deficient* or *deformed*, idiocy of love being as great a blemish as that of reason, or memory, or devotion, or self-preservation. Other things being equal, the perfection and the happiness of every human being are proportionate to the power, the purity, and the right exercise of this heaven-born sentiment. The unmarried may be virtuous, may be happy, in the other departments of their nature, but must be either inactive or depraved in this, and therefore less happy in all the others. They neither fulfil their destiny, nor link themselves into that great chain of human succession by which all mankind are woven into one common brotherhood; but are cut off from all the joys of parentage, and unconnected with posterity. Bachelors especially must allow the comparative torpidity of their connubial and

parental elements, and the consequent diminution of energy in all their other faculties, and comparative insipidity of life, its motives, and objects, or else pervert them all. Hence, they rank far lower in the scale of being and estimation than their true sphere in other respects; because, wherein consists excellence, except in living up to our *natures*? Nor have they the shadow of a valid excuse. Accordingly, they are less esteemed, and of less account in society, whilst the married feel that their domestic relations add dignity, weight, responsibility, and tend to elevate their characters and standing; and hence feel more like men and women *after* marriage than *before*. Nor can the maiden exert that influence, or effect that good, or obtain that measure of happiness, secured by marriage; still, the present usages of society forbid her taking other than a *passive* part in consummating these relations: but of this in another connexion.

MATRIMONY DUAL.

Nor does this love roam unrestrained abroad, sipping its sweets from every beautiful flower. Duality is its very nature. It centers on a *single* object, not on scores. Say, ye who have loved: Did that first mature affection described in the last section, diffuse itself over the opposite sex in general, or did it select and hover over one individual in particular, whom it regarded as its choicest flower, its very beau ideal of perfection? Can that man be found whose first spiritual love was not individualized? Still, since woman is as much better qualified than man to decide all matters appertaining to the nature of love as she is more affectionate, here also she becomes our umpire. Woman, what say you? Did the first goings forth of this holy emotion embrace all men? Preposterous! Utterly repugnant! True in no solitary instance. It selected one in particular, preferred above all others, in whom it discovered beauties and virtues amply sufficient to sate its widest range of desire. Where is the well constituted man or woman

whose *experience* does not tally with this exclusive individuality of love? And there are thousands—ay, nearly all, in their young love—who gladly give and take the pledge of “single blessedness” in case their mutual union should fail of consummation. And the very best specimens of love, feel the transfer of their affections to be too *great* a sacrilege to perpetrate, and hence shut themselves out of the kingdom of matrimonial and parental felicity, solely on account of this instinctive constancy of love to one object, and its native repugnance to any other partner in its love. Reader, tallies not thy *experience* with this doctrine of love’s duality? And did it not require a mighty *effort* to break from its desired consummation? Nor, unless insuperable barriers had intervened to prevent the consummation of this dual reciprocity, could you have *undered* its exclusive ties, and given your love to another.

Again: Is not the natural tendency of love, always to overlook faults and magnify virtues, and thus come to regard its object better than all others, and therefore more lovely? Ask any truly devoted husband, or wife, or lover, if they do not infinitely prefer their own favorite over all others? Just hear them extol their virtues. Hear them commend even their *faults*—faults in fact, but converted by love into excellencies. It is human nature to prefer our *own*, be it even inferior, and love always, and constitutionally, selects its mate, whom it appropriates to itself, and this partiality and individuality increases with the purity and intensity of love.*

* To attempt to “cut out” others in love matters, is the very worst possible species of robbery; because, in regard to no other thing is either the strength of the feeling, of “mine,” or the validity of the claim, or the worth of the object, at all comparable to this. Much more wicked and contemptible when the offender, as is generally the case, does it out of mere devilment, without once intending to marry where he supplants; but breaking up the affections of both! Such, however, always have their reward. Woman commits this sin less often than man, yet I know the woman, who, though loving and beloved, aims merely to eclipse a rival belle,

But why amplify or argue a point attested by the perpetual *experience* of every virtuous mind? Who does not *know and feel* that spiritual love lights upon a single object in which it becomes completely engrossed, and to which wholly devoted? Not to have experienced this exclusiveness, is not to have loved; and not to have observed its universality, is not to have seen what is always apparent. As well argue that two and two make four, as that love constitutionally becomes dualized and exclusive.

And if love, of course matrimony, which is both its consummation and home; marriage being but the outer garment of what love is the inner man and constituent ingredient. Though this point is most important as determining scientifically and finally the momentous question of the duality of this alliance, and, by consequence, the exclusiveness or promiscuousness of that function to which it entitles, yet it need not be argued, because only the necessary inference or summary of our entire subject.

This duality of marriage and its rites are still farther sealed by nature as her ordinance over both polygamy and promiscuous concubinage, by her requiring *both* parents to rear and educate its products, the father to provide, the mother to nurse and train. For her to allow the parents of one child, each to unite with others, and still again with others, in the parentage of other children, would be to divide every house against 'tself, by bringing together into the same family all sorts of con-

courted and married her rival's beau, but who now thoroughly loathes and cordially hates her husband, refuses the marriage rights, and leads a most wretched life (nor is he much less miserable,) solely because she violated the laws of love just to supplant her rival "Served right." Nor have I ever known the individual who committed this wicked deed, afterwards to live happily in wedlock. "Good enough for them." All who can consent to do it are probably too depraved to be happy. The mark of Cain is on them all. Targets transfixed by the unerring shafts of nature's violated law

flicting dispositions and interests, to engender implacable jealousy and hatred between different sets of parents and children, and to annul that law of nature by which we love our own children, and delight to provide for them, but not those of others. Nothing but this duality of parentage—all the children of either parent being by the other—will secure that concord between parents, and that suitable rearing of children, so essential to both domestic happiness and the continuance of our race. In the sexes being about equal in number, and, in a variety of ways, does nature dictate as clearly as that we should eat, or breathe, that both marriage and its intercourse should occur *only* between two individuals of opposite sexes as long as both live.

CARNALITY INSIPID AND PAINFUL.

Now since that function which perpetuates our race is but love perfected, so that the laws of love of course govern this function, this duality and exclusiveness of love not only renders marriage equally so, but also restrict this function to the *one* individual beloved. No species of proof can establish any point more clearly than nature has thus *demonstrated* the exclusive duality and restriction of this indulgence. Restriction however, is not appropriate. We are not *restricted* from eating stones, or swallowing poison. To follow the ordinances of nature is neither restriction nor self-sacrifice, but our own highest happiness. In allotting us but one connubial partner, nature does not imprison us with this one, but promotes our own happiness thereby, in securing that exaltation of pleasure consequent on both spiritual love and all the joys of parentage, neither of which this promiscuousness allows. Our primitive constitution is all right, and the most perfectly adapted possible to subserve our own highest happiness; so that limiting these pleasures to the sacred pale of wedlock, is the very way, and *only* way, to *perfect* them, and enjoy them in their highest state of fruition. Nature's ordinances are not arbitrary

Her interdiction of both libertinism and carnality is based in man's own *interests*—in the greatest earthly good of parents, of children, of mankind at large. Nor do the laws of chastity and virtue derive their main sanction from either the civil code, or even the Book of morals and religion, but from that fundamental arrangement of man's very constitution of which both are only transcripts—a source as high as the throne of God, and compared with the sacredness of which all human law is but as a leaf in autumn, or as a sand upon the sea shore. Chastity is inscribed on man's *innermost soul* by this exclusiveness of love; and since nature invariably rewards all obedience to her laws, as well as punishes their infractions, she will neither postpone the pleasures of continence nor the penalty of carnality; but, in and by the very *act* of our living in virtuous wedlock, bestows upon us the greatest *possible* amount of even *hymeneal*, as well as connubial and parental pleasures; whereas the sensualist, in and by the very breach of this law of his primitive constitution, both curtails the very pleasures of hymen sought, and incurs all the direful penalties of violated natural law. Nor can he possibly be happy even in his carnality merely. His very sensuality itself renders him miserable. To be happy, he *must* live in accordance with his *nature*; that is, must partake of his hymeneal repasts exclusively within the narrow enclosure of virtuous wedlock. There alone can they be truly pleasurable, and *all* pleasure, and limited only by his capacities for enjoyment. If promiscuous indulgence had been more promotive of human happiness than continence, nature would have *provided* therefor, and even ordained it; but her interdicting it by this exclusive preference of love, is proof "as strong as holy writ," that LICENTIOUSNESS IS MISERY. Nature does not *grudge* us our pleasures. She embodies all that even a God could invent or execute to *promote* them. And does HE not know what will render us the most happy? Or, knowing, not also *do*? In case unbridled lust yielded *more* enjoyment than wedlock, would He not have incorporated it

among the institutions of our very nature, so as even to *compel* it? Contracted his views of things who expects pleasure in violating an ordinance of his being; that is, in licentiousness. Ignorant, they who do not know that VIRTUE IS BLISS; and miserable, who do not live accordingly.

Let then the libertine revel in his lustful, and therefore comparatively tasteless, pleasures, so soon to become the gall of bitterness to his inmost soul! Let the abandoned prostitute herself for gold—for a *living* even—but, while the world stands, will the bed of lust be comparatively insipid, even for the time being,* besides ultimately torturing the body and polluting the soul! Mistaken they, who expect happiness in either promiscuous indulgence or unbridled licentiousness. Partial and temporary they may sometimes afford, only to fill a *lifetime* with unmitigated sorrow. How completely foolish the sensualist! Blasting the *very* pleasures he seeks! Bartering the most luxurious apple of paradise, for the green, bitter, and poisonous grape of lust! Virtuous love and wedlock, so far from curtailing even the *sexual* gratification he seeks, would unspeakably enhance it, and are even *indispensable* to its full fruition; because then, his Amativeness would both co-operate with intellect and moral sentiment, so essential to its sanctified pleasures, and also fulfil an ordinance of his nature; whereas now, it is compelled either to act independently of both, or else in their very teeth, and thus to violate his nature; for the moment his higher faculties are exercised, they interdict its cravings, except governed by that spiritual love which limits them to one beloved object. Oh! pitiable victim of carnality, if thou but knewest what a heavenly birthright thou hast lost—squandered for a paltry “mess of pottage,”—thou wouldst indeed repent and reform! Pleasure in thy carnality thou wilt never find! But holy love yields it in quantity commen-

* Milton has well said, that the embrace of harlots is tasteless. The context and previous section show why, namely, because it gratifies a small portion of the faculties, and poisons all.

surate with thy utmost capacity for its enjoynment, and in quality the most delicious morsel thou canst taste on earth! But thou art wandering *from* it, and incapacitating thyself for partaking thereof. Would to God and thine own soul, thou knewest that on this spiritual love grows the very pleasures thou seekest. And ah! thoughtless youth, yet unloving and unloved, neither the gold of Ophir, nor the treasures of Egypt, nor the crown of the whole world, nor any, nor all, other blessings combined, at all compare in value with the *experience* of virtuous love, in place of raging, torturing lust! Fulfil this spiritual and *dual* condition of love and hymeneal pleasure, and a *world* of perfection and bliss will it shower down upon thyself, and thy companion, and thy children! And let those who would literally revel all their lives without satiety in enjoyments the most luxurious this side of heaven, duly govern and sanctify this passion.

MORAL PURITY, AND MORAL REFORM.

No man or woman thoroughly indoctrinated with this cardinal truth of the spirituality of love and greatest pleasure of virtue, can become or remain licentious. To know and feel that *it alone* embodies even *sexual* pleasure in its most perfect fruition, in *addition* to all its other luxuries, will root out sensuality and substitute moral purity. It will bury lust by converting into virtuous and therefore happy love, what sinful passion perverts and therefore renders miserable. It will quench those raging fires of sensuality which consume both soul and body together, and light up instead that sacred flame of moral purity which sanctifies the soul. Men do not love misery. By a law of their very being, they shrink therefrom. They *seek happiness*, constitutionally, and universally; and as instinctively shun both suffering and its cause as they do the envenomed viper; and for the same reason. They therefore simply require to *realize* that sensuality always and necessarily induces misery, whereas virtuous love embodies all the pleasures even of Hymen, invariably to seek the latter and shun the former.

Anticipate enjoyment is their only motive for sinning. Hence let them fully realize, in their inmost souls, that spiritual love alone yields in perfection the very pleasure sought, but that sensuality is misery, and they could never consent either to inflict this self-torture on the one hand, or on the other, to rob themselves of hymeneal pleasure. Pure selfishness—the happiness of virtuous love and the misery of vice—these *ad hominem* incentives are the great *practical* motives urged so *feelingly* upon us by our Heavenly Father to entice, *compel* us to choose virtue and avoid sin; besides being more efficacious than all others combined; those drawn from eternity not excepted. We can neither drive men by law, nor shame them by exposure, as effectually as *entice* them by this *conduct-reaching* motive of *self-interest*.

RECIPROCATED AFFECTION still more effectually subverts moral purity, while INTERRUPTED love is the principal cause of moral pollution in all its forms—a doctrine completely established by the entire constitution of love, its exclusiveness in particular. As long as this spiritual love is reciprocated, so long both parties are perfectly satisfied with each other. Neither wishes to reciprocate one single item of love with any other, but both regard a change of objects as moral treason in its worst aspect, and infidelity as sacrilege, than which absolutely nothing is more utterly abhorrent, because a breach of the most sacred relations of the soul. As long as the affections remain reciprocated, neither has the least occasion to stray abroad, because completely satisfied at home. Until that exclusiveness of love already shown to constitute its leading condition, is interrupted, it almost *compels* virtue by discerning desirableness in no other, and regarding all perfection as centering in their dearly beloved. But, this holy spell broken, temptation now takes effect, whereas before it could not be admitted even to a *hearing*, because the whole soul, already completely pre-occupied by love, was perfectly shielded throughout against all desire of another love; much more against seeking to enjoy its foreign repast. As long as the human soul remains bound

up in its first bundle of devotedness, so long the temptations of even a Joseph can take no manner of effect. If my *all* depended on the continence of a thousand youth of both sexes, as long as their reciprocated affections were fanned by frequent endearments or cherished by anticipated marriage, I should feel perfectly safe as regards them all, even if they were surrounded by all the allurements of a lascivious world; because reciprocated love is a perfect antidote of passion. For lovers to seek foreign indulgence while warmed by the sacred fires of reciprocated affection, is morally impossible, and a mental anomaly. But this barrier, love's chief protection, swept away, not one in hundreds but could be enticed to make shipwreck of virtue, and defile the soul. Before, this sun of love excluded from the enchanted vision every star of beauty, itself alone worshipped with exclusive and devoted homage; but this sun set, star after star of unhallowed passion rises on this same horizon, and lures from virtue's sacred pathway. Even high-toned moral principle, though it may sometimes prevent transgression *in deed*, yet cannot so completely shut out all foreign *desire* as to prevent the sin of the *soul*. 'The cravings of unrequited love sigh in secret for some kindred spirit on whom to lavish its gushing though bleeding tenderness. Spontaneous, and therefore no more to be kept at bay by force of will than appetite, or memory; this element hungers and thirsts, not primarily for mere carnal gratification, but mainly for this *spiritual*-sexual communion of our subject, robbed of which in the interruption of its first love, it naturally seeks elsewhere. Lie dormant after once awakened! Never, any more than any other primary faculty. That licentious young man fell *in and by* the interruption of his affections; and every laughter of infamy was *first* ravished in *soul*, and then either cared naught what became of her person, or else sought in passion what she was denied in virtue. Know you the husband who does not cordially love his wife, if he does not love and go abroad, it is not for want of desire, and he who does ~~go abroad~~, is not perfectly cordial at home; because conjugal

oliss effectually kills all wandering desires. So, too, it is no difficult to gain the affections of that woman who lives unhappily with her man, or who has experienced interruptions, because all alive with susceptibility and panting for reciprocity; and *they* obtained, her person falls an easy sacrifice, unless prevented by a mighty effort of self-restraint. Nor can that man or woman be found who has been induced to practise this iniquity before their affections were blasted. Who ever knew any one become lewd while their first love was nurtured by a prospect of marriage? The annals of moral pollution furnish no such record, whereas every son and daughter of vileness will be found to have become inflamed by passion *in and by* interrupted love. Bear the painful testimony, ye carnally minded men, and ye lascivious women. Was not this the wide gate that opened you into "the broad road" of depravity? Upon the unhallowed records of passion, upon universal observation and experience, we rest this dreadful issue.

If this great *practical* truth, that disappointed love is the principal cause of carnality in all its forms, in all its heinousness, requires farther proof, it has it in that constitutional law of love, that the *person* naturally goes with the affections. That function instituted to perpetuate our race, is but the ultimatum and the *constitutional* accompaniment of love. But for this union, love would not promote offspring any more than memory, or devotion, nor effect any end whatever; whereas the constitutional union of love with this function, renders propagation certain. Love being thus indigenous in all, and ther. tending directly to induce this parental function, almost *compels* man to fulfil this natural duty and destiny of multiplying his race. Explain on any other ground, the bridal sacrifice on the altar of love, of what is held dearer than life, and consequent cheerful submission to what otherwise native modesty would generally repel. SPIRITUAL LOVE IS MATRIMONY, and entitles to its prerogatives.* Linked together in the great

* Matrimony, wedlock, and kindred terms, are used throughout the work as synonymous with the spiritual love of sec. v., without

chain of God's works, they become joint-partners and co-workers in that great and *indispensable* work of multiplying our race. But why argue a point as self-evidently an ordinance of nature as that the affections and person go legitimately together, and thus overcome that otherwise insuperable barrier of instinctive modesty thrown by nature around every well constituted youth, by familiarizing its subjects to the opposite sex, thereby taking the castle of virtue otherwise impregnable?

Candid reader, is not this the correct philosophy, and the actual fact? Learn, then, and practise the great *practical* lesson it teaches, of bestowing the affections only where the person also may be lawfully surrendered for life, and thereby quell all the soul-polluting cravings of incontinence, and secure all the felicity of wedlock.

The inference now becomes obvious and most forcible, that man will never be virtuous as long as he thus "courts by the quarter," and loves "here a little and there a little;" nor woman, as long as her affections are thus wantonly rifled. To break off the loving pair, is virtually to convert their love into lust; and yet purse-proud parents—some who even pray for,

the least regard to the presence or absence of the legal ceremony, which is only its public acknowledgment merely, not its constituent element, nor any way essential, pro or con, to its integrity. If, and as far as, it is created by the civil law or ceremony, is it a HUMAN institution merely, and a legislative foot-ball of passion or dogmatism; whereas our doctrine places it on ground as infinitely higher as the LAW OF GOD is more obligatory and sacred than human legislation. As long as the legal ceremony is allowed to make and break marriage, so long, as in licentious France, will the legal husband possess the dowry of the wife, (?) and her gallant, her person. Those who make property-matches for their children and wards, perpetrate matrimonial sacrilege, and legalize carnality; while those who interdict affianced lovers, separate "what God hath joined together" in that holy covenant of nature which marries its votaries and entitles to its rights independently of law and in its very teeth.

and give to the Moral Reform cause—are hereby ruining the moral purity of their own children by the wretched thou sand. The prevalence of licentiousness is both the witness, and the legitimate and necessary product, of this co-extensive blighting of love; because, love constituting matrimony, the interruption of the former is an infraction of the laws of the latter, the legitimate punishment of which is licentiousness. Mete penalty for so great a crime, and following directly in its wake. No crime, not even murder, is greater than breaking these matrimonial relations; for frequently it either takes the life of its broken-hearted victim, or else, worse than a thousand deaths, plunges into infamy and wo! No penalty, therefore, should be greater; and, accordingly, what is more fearful than the wages of this sin? The sanctum sanctorum of humanity polluted and trodden into the dust! The flood-gates of every species of wickedness hoisted! Pandora's box of physical and moral malady opened upon man! And all only the natural consequences and penalties of trifling with connubial love—that most sacred element of our nature! Would that mankind duly estimated this consecrated emotion, and trifled with it no more than with death! That they considered its violation, what indeed it is, *the* crime of all crimes, because the greatest destroyer of human happiness, and incendiary of human passion!

Laborers in the glorious cause of moral purity! our subject lays out your course of procedure. It tells you to say less about licentiousness *as such*, and more against this almost universal flirtation and coquetry of both sexes. These are the chief causes—the great maelstrom of moral impurity. Remove *them*, and their *effects* will cease. Prevent them, and then properly direct and sanctify the affections of both married and single, and one generation will bury this vice in all its forms, and substitute moral purity therefor. And just in proportion as you effect the former, will you thereby accomplish the latter; whereas other efforts comparatively but lop off the branches of this deep-rooted and wide-spread tree of human corruption

and wo, while this lays the axe at its very root—an infallible prevention, and a specific cure.

FEMALE PASSION

Woman is freely accused of being the Eve of licentiousness, and at heart no better than she ought to be, lacking only due temptation to prove frail. The prevalence of this, or a kindred sentiment, even among the moral and enlightened, is a matter of surprise, and so general as to require canvass.

Woman's endowment with this passion is admitted. Otherwise, she would be shorn of every female charm—bereft of all the loveliness of section iv., and barren of all the love of section v.; as well as incapable of fulfilling the only end and object of her female constitution; and therefore a mere cipher in creation. But for this endowment in her, where would our race soon be?

But its *relative* strength—this is the question. Touching it, be Phrenology the judge, and its experienced practitioners the witnesses: Testify—Is not this organ *smaller relatively* in her than in man? This is the inductive observation of the author, which his extensive practice entitles to some consideration; nor has he seen the practitioner whose observations have led him to a different conclusion. With it, that description of her love already given, coincides. Constitutionally, therefore, she is more virtuous and less passionate than man.

Still she often sins. Females in high repute for virtue and propriety, sometimes surprise us by elopement, or premature maternity, or throw themselves away on a sensual vagabond; and not a few allow liberties construed by man into indices of wantonness; while very many ply the enticing arts of courtship with an assiduity and earnestness evincing a pretty strong desire for wedlock. All this and much more is set down to the score of female passion or infidelity, and the blame of her own fall, as well as much of man's sensuality, is charged on tempting Eve

But, is not this female frailty, and even the occasional paradox of truly excellent women becoming fascinated, perhaps seduced by men known to be corrupt, all explained on the ground of that concomitance of love and person already shown to be both a law of love, and the instrumentality of multiplying our race? Woman's *affections* once enlisted, her person is too often surrendered at discretion; but she *cannot possibly* be seduced except you first gain her love. Testify, ye whose experience, virtuous or vicious, qualifies you to judge. Was virgin purity ever first to proffer or solicit pleasure? Independently of love, and before her affections have been called out, have you ever found her the enticer? Never. Produce the solitary case. Nor would a thousand cases criminate the sex, nor any thing short of their constitutional wantonness before having loved or "known man." Besides being the universal aggressor, man is obliged, in nine hundred and ninety-nine cases in every thousand, to break her into the harness of passion by dint of both stratagem and perseverance. True, when thus broken, she often pays him back in his own coin; but our inquiry relates to her *natural* bias. Proffer sexual pleasure at first if you dare, and she will both spurn it, and despise you. Take liberties before you get her love, and you "catch a Tartar." Nothing equally rouses her deep indignation, her implacable hatred. But that once enlisted, she tolerates what would otherwise be utterly repulsive; partly because, though deeply pained by your conduct, her love throws the mantle of charity over your faults, and partly because, where she loves, compliance and a disposition to oblige are as natural as breathing. Because she lacks sufficient firmness to resist, and yields to your importunities mainly out of kindness, (though she would infinitely prefer propriety,) you think your liberties acceptable, condemn her as wanton, and proceed with increased boldness; little realizing that her apparent passivity, perhaps even reciprocity, is far more likely to result from her strong native, (though in this case unjustifiable) disposition to oblige, and difficulty of resisting those she loves, instead of from carnality

Especially this dalliance of Benevolence at first, too often enlists her own feelings, and this sacrifices virtue. And now, woman, I appeal: Does not this tally with your own consciousness, and cause and account for some of your derelictions, otherwise unaccountable even to yourselves? Depraved man, are you willing to effect her ruin by means of this her native *kindness*? Bear in mind, that often, *generally*, she simply *tolerates* from kindness what she has too little sternness to resist.

FEMALE SANCTITY MAN'S SPECIAL CARE

But, man should give woman no *occasion* to govern either her person or her love. Well married, she would have none, nor any before a suitable age for marrying. Properly developed and direct her affections by giving her a suitable, seasonable object, and not one in tens of thousands could be seduced by any possibility whatever. While ripening into marriage, or concentrated on a husband, that exclusiveness of love already demonstrated absolutely precludes the *possibility* of her fall. But, break *this* off, and her affections will shoot out in some other direction. Arrest their primitive flow, and they will seek another channel, because, *flow they must*. Death alone can stop them, and doubtless only opens them into the rivers of eternity! This overwhelming power of woman's love alone fits her to become the wife and mother. What would she be without them? A drone. Even less, because of *no* service in her feminine capacity as such. But, behold how they exalt her nature! See how they transform her from nothing to a terrestrial *angel*. At least, this devotedness of her love renders her the most perfect work of creation's Architect. Could an angel's power of speech portray the exaltation *added* to her nature by this *unique* endowment? Is it god-like to "love our enemies," and "return good for evil"? Behold her! clinging even to her *betrayer* with a devotedness bordering on *madness*. Mind and body a complete wreck, effected by arts how-

ever diabolical! so that one would expect her to arm herself with fiendish vengeance, and drink his heart's blood; yet, behold her fondly embracing him, and still delighting to serve him, even to the utmost that complete devotedness can possibly devise! Keeping sleepless vigils night and day over his sick bed! Seizing and making every opportunity to load him with perpetual kindness! Closing her ears to whatever is uttered against him! Blind to his faults, though as palpable as Egyptian darkness; and pertinaciously defending him, though as black with crime, committed even against herself, as a devil incarnate! Utterly regardless of self! and patient under all the misery she suffers, because inflicted by him! Yet devoted still!! Ay, even completely *wrapped up* in him, and meekly enduring any and every torture he inflicts! Oh, woman! thy love is indeed a marvel! Could angels more than requite *such* evil with *such* good?

But, if all this transpires in the *green tree*, what shall not be done in the dry? If she can thus love and thus bless even her *betrayed*, and a human fiend at that, what can measure her love for *virtuous* man—intelligent, pure-minded, and reciprocally devoted? Her greatest happiness, to render him happy! A living sacrifice of self equally complete, a devotedness equally entire, a power of emotion equally intense and divine, mortals are privileged no where else to behold, nor endowed with words to express! "Entreat me not to leave thee! for where thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God."

And now, oh, man! how can you convert this very ecstasy of her love, and its consequent concomitance of person, into your chief instrument of her ruin? Will you pervert what was instituted expressly for your own highest good into an instrument of death to her body, pollution to her soul, and destruction to all her angelic excellencies? Granted, that her ecstatic love puts her within your power, will you seduce her because *you can*? Will you not rather refuse indulgence attainable and even proffered, especially since, for the wisest of reasons

her desire is unto you? Will you make her weakness, (rather highest female ornament and crowning excellence,) your dagger? Shall not the very *fact* that you can thus easily win her love, and through it possess her person, *protect both*? How is it elsewhere? Does the noble lion pounce upon the feeble lamb because he *can*? Yet to the mighty boss and powerful horse, shows he such favors? Does the strong man abuse the weaker, because in his power? Rather, even when provoked by inferiority, he says, "An equal, I would challenge; an inferior, I scorn to conquer." Is it contemptible to tantalize a helpless victim, or break the bones of a prostrate foe even, and is it not infinitely more so to torture a helpless suppliant, and she our best friend, and greatest earthly *blessing*? A pirate once captured a merchantman. The piratical captain encountered in deadly combat, a resolute seaman of the latter. Long and desperately they fought and thrust, each doing his very utmost to imbue his sword in the heart's blood of the other. An unlucky blow at length broke the seaman's sword at its hilt. Baring his breast, he cried, "Stab, for I'm in your power." "No!" exclaimed the pirate, "as long as you fought me, I sought your life; but now, your helplessness is your safety. So far from killing a defenceless foe, I will protect your life even with my own. Or, accept another sword, so as again to become my equal, and I will kill or be killed." All nature through, helplessness is safety. Shall the fond mother love and cherish her feeble offspring most, and we avoid treading on the worm because of its impotence, and shall man stamp woman into the very dust because in his *power*, though put there for his own good? Or, is it indeed so great a victory, to capture her affections, all ready at the out-set for capitulation, and through them possess the citadel of her person? Will you despoil it, because you can? Rob it of its priceless jewel—and all the diadems of earth are trash compared with woman's virtue—because you possess its gates? Shall not such possession render you responsible for their safe-keeping? Does not their robbery criminate *yourself* more than her? Why vaunt your

self almost to bursting; because you can commit, or have perpetrated, sacrilege? And yet, how many men recount their female conquests, obtained by whatever stratagems and false promises matters nothing, as exultingly as Indian warriors pow wow over their scalps, thus glorying in their own shame! Even those whose consciences prevent actual indulgence, often go far enough to see that they could go farther, and then boast of their power over woman's passion, and jeer at the "easy virtue" of the sex!

Not, however, that we would by any means weaken her efforts at self-protection, by throwing the responsibility of her protection wholly on man; but that we would *save her from ruin*, by *charging* her to bestow her affections ONLY where she may *properly* surrender her person. This done—her love governed by that great law of the ascendancy of the moral sentiments and intellect, already developed, she need not be forever on the alert lest she fall. Properly to guide and govern her *affections*, is perfectly to protect her person; because the latter is utterly inaccessible except through the gate-way of the former. Keep *that* closed, and the fortress of her person is absolutely impregnable. Guard but the *beginnings* of love, and restrain its *first* goings forth, till you are certain of happy wedlock, and all the wily arts of the seducer will make no impression. Does *this scientific* safeguard weaken resolution? Does it not *nerve* to effort, by pointing to complete salvation, easily attained? So far from casting you into the stream of passion and promoting passivity while its fearful current sweeps you on to destruction, it puts the only oar of self-preservation into your hands, and tells you how effectually to ply it. Rather, keeps you securely housed on shore till you may virtuously and happily embark for life. This intimacy of person and affection—your only vulnerable point—your betrayers fully understand, yet you do not; and hence, you too often open the door of affection to their solicitation, through which they then too readily enter the sanctuary of your

AN APPEAL TO MAN.

person, only to pollute and destroy both. Oh, beyond comparison! Oh, sacrilege without a parallel!

Woman! pray mark well this principle, and hail it as your only efficient deliverance. Still, it is not your reproach, or even weakness, but that element of which it is the perversion is the constituent element of your feminineness, and therefore your *glory*, not condemnation. Take no umbrage, therefore; because you *know and feel* it to be *true*. Scorn and neglect it, at your peril!

"But, why break the secret, and thereby help to make seducers, and thus ruin woman by wholesale?" Are seducers either ignorant, or fools? Do gamblers understand their black game better than these devils incarnate understand every seductive art, and this as their king-card? A means thus palpable and efficacious, escape their eagle vision? A few liberties taken before, and then after, having gained her affections, will teach them this lesson *effectually*. But, who has befriended woman, by pointing out his weapon, and her exposure? And yet, was her ruin *ever* effected but by its instrumentality?

And now, oh, man! I carry the appeal home to thy inmost soul. By all your love to the mother who bore you, to the sister that dotes on you, and to the dear one whose gushing tenderness you have won, as well as to the gentler, angelic sex, I beseech you, guard the sanctuary of female love and virtue! But, should this appeal prove unavailing — even though you "fear not God, nor regard man" nor woman — yet, at least, for your *own* sake, preserve both her affections and her person. She defiled, what becomes of *man's* domestic happiness? Her every instance of frailty re-acts on him; so that, even his *own* interests should induce him to preserve her pure. Especially, since she does not seduce herself, should he charge her frailty to his own perfidy and carnality. Ten fold is his guilt, since he cannot possess her person without first ravishing her affections! Defiling her body, a mountain in itself, is but a mole-hill compared with blighting her *affections*! Her *soul* humbled! Her whole nature, with all its

charms, all its capabilities of conferring and experiencing enjoyment; even all its angelic *perfections*, laid in ruins! All her joys converted into sorrows! Blasted be that fiend in human shape who does this wicked deed! Hurled—ay, even *hunted*—from society! Scorned by man—spurned by woman! Uncheered by one ray of love. The plagues of Egypt be upon him! The mark of Cain! The blasts of sirocco! Compared with this crime, murder is innocence. Even hanging is too good for him, unless hung a life-time. The deepest place in *hell* is his, because his sin is greatest. And he *is* hung *for life*! Is in a perpetual hell on earth, the fagots and brimstone of whose flames he himself has piled and lighted; while from the heaven of love, and all its joys, he has for ever excluded himself. The raging fires of this hellish passion are lit up all around him, all within him. Pestilence is his very breath. Moral stench, his only atmosphere. Gross sensuality, his perpetual wallowing place. A living purgatory within and without, his endless portion; because that very blackness of depravity which can ruin unsuspecting woman, is that deepest sin and suffering which constitute hell itself. And what sin or misery like his?

Him I reprobate, his victim pity. *Pity both*—him for his ignorance and depravity, her as their sacrifice—him for driving the car of passion thus recklessly, her as being crushed beneath its wheels. Neither know what they do. Still, I commiserate her most, because, though least guilty, yet most severely punished by that false state of public sentiment which condemns her as most vile, and her very presence as moral pollution itself, yet censures him less than for committing some trifling misdemeanor. Though plighting his solemn vow of marriage as the only means of accomplishing his diabolical end, yet he suffers little or none in either standing or business, while she is turned out either to starve, or else to live on the wages of her own shame and sin. He flirts again, and yet again, ruining victim after victim; she is spurned by all, yet perpetually disgusted and tormented with the lascivious winks of those who interpret

her fall as the guide-board to carnality, and who, if refused, art "louder than words," "why not me as well as him?" Oh society, thou *art* a tyrant! WHY this fish of one and fowl of another? And of the *wrong one*? When wilt thou treat erring woman as our great Exemplar treated the sinning Magdalen? When, and as far as, thou followest His precepts and examples. This proscriptive spirit is not Christianity, is not humanity, is not philosophy. It does not deter others, yet it ruins uncounted thousands of those whom forgiveness would save. The odium heaped upon those who have made one false step literally *drives* them on down the broad road to destruction, and heads off every attempt to reform. This state of public sentiment is the great peopler of houses of infamy, which the restoring spirit would rob of tenants. Does God forgive us our trespasses, and shall not we also forgive one another? Shall we pray, "Our Father, who art in heaven," to "forgive us our trespasses *as we forgive*" others, and yet be relentless towards our fallen-sisters? How *dare* we invoke from him that vindictiveness touching our own sins, with which we persecute her who is seduced by man's libidinousness, not her own? And are *we* so *very* "pure IN HEART" that we could cast the first stone? Even then, shall we not rather say, with our Pattern; "Neither do *I* condemn thee," only, "sin no more?" Nor are the most condemnatory themselves always the most virtuous. *The reverse.* Who arraigned the frail woman before Christ? To a man, guilty of the *same* crime. Who berate the fallen most? Those who walk nearest the edge of the same precipice, and require only allurements to leap it; because they look through the colored and magnifying glasses of their own corrupt feelings, and are therefore both the most suspicious and censorious—suspicious, because they judge others by themselves; censorious, because themselves censurable: whereas purity is unsuspecting, and virtue tolerant and forgiving. Who in our towns and circles the most violently denounce the moral reform movement as improper? They *choose* illicit pleasures it abridges. This is fact, and support

ed by philosophy; while the "pure in heart" are the most "merciful," as well as the most assiduous in their labors of prevention and reform *

ABANDONED WOMAN AND HER REFORM.

Abandoned females are generally considered as constitutionally the scum and offscouring of mankind. Of many, this is too true. Of all who fall by sin and passion. Do you hear that dreadful imprecation, and those horrid blasphemings? It is their habitual language. Behold woman, the representation of purity and perfection, offering herself, at even-tide, in the mart of pollution, without a blush, and receiving the wages of sin without remorse! Utterly devoid of truth. Pollution itself! Robbers all, by profession! Every fiendish passion rankling in their souls! Themselves fiends incarnate, going about seeking whom they may devour! We shudder to behold!

But are they not human beings? Perhaps as good by nature as ourselves. Do *we* stand wholly by our *own* strength? Subject us to their temptation, and should even *we* withstand? Is the real difference so heaven-wide between us, except in those circumstances that have saved us but ruined them? They are our *sisters*, not female brutes or devils. Indeed, many of them are superior women, mentally and physically—splendid looking as well as truly beautiful and intellectual.† Indeed, it was their beauty and its accompanying

* Dr. Wieting, an able lecturer on Physiology illustrated by the mankin, in his private lecture, which we cordially recommend, tells a story of a very prudish Miss, whose modesty was **VERY MUCH** shocked by the bare announcement of his subject, but who followed him thirty miles, imploring him, with the agony of **DESPERATION**, to hide her shame by committing infanticide. These **EXTRA** particular people need watching most.

† See illustration of the principle that shape and looks are a character and cast of mind, i. the American Phrenological Journal, 1845 and 1846.

intensity of feeling which ruined them. The taste of no epicure for his delicacies and viands equals that of seducers for their "game." Ordinary women tempt their appetite less. "The best, or none," is their motto. I appeal to observation, the more extended the better, whether the majority of premature mothers, and of those seduced, have not warm temperaments, and cordial, whole-souled feelings—just the elements, properly directed, for making excellent wives and mothers. Talk to them, before case-hardened, of their fall, and they weep and sob as if their very hearts would break. Their existing depravity, admitted to be without a parallel, is less innate than *artificial*, induced by circumstances the worst possible. They are more unfortunate than naturally corrupt. Unless seduced by artfulness the most consummate, they would now have filled important places of interest and usefulness in families and social circles. *And may yet.* Their case is bad, but not hopeless. They have the material upon which to operate, and require only effort, and asylums or kind families, in which to commence reform and restoration. Shall Washingtonianism rescue from the gutter loathsome drunkards, cast off and cast out for a score of years, the pests and detestation of all, and reinstate them in society—converting beggars into princes, aye, making them *eloquent* and *intellectual*—and shall not similar means shed equal blessings on this forlorn class? Are they not equally valuable, and equally capable of restoration? Is not their salvation equally desirable? Granted that the labor is more arduous, shall not the temperance victory lead on to similar effort and conquests in this sister cause of reform? Is any thing hard now that should be done? But, difficult or easy, shall humanity rest till it is achieved? Our neighbors house on fire, we run to the rescue, nor heed danger. Shall we then behold the *souls* of the fairest portion of creation set on fire by the torch of *perdition*, and burning *mind* and *morals* to the cinders of the bottomless pit, unconcerned, perhaps deride? "God forbid." Fathers and mothers in Israel, brothers and sisters of philanthropy and virtue,

let us address ourselves to this neglected but arduous and most needed work of humanity. We can save them by thousands, and dry up this fountain of sin and woe. But we can do nothing at arms length, nor by prayer and preaching alone, but mainly by *personal effort*. Nor by regarding them as vile things, whose very touch contaminates, but as sisters of humanity, and treat them tenderly, nor ever taunt them with their past frailty, but encourage.

Especially, must we *prevent their fall* by removing temptation, by purifying our literature, and especially by banishing novel reading, that hot-house of this passion. We must shut up the grog-shop always at their elbows, and so indispensable to their carousals. Above all, we must *reform man*. What a burning shame that he should prowl, wolf-like, about every neighborhood and family, seeking, by that taking bait of pretended courtship and marriage, to devour all female virtue, and making such terrible havoc. The best of women hardly safe! The most execrable bandit on earth! A mighty work, but it *will be done*. The dawning millenium *must* disperse this vice. Ten years will witness effort, and twenty, a mighty change. But we leave the rest to our supplement.

TEST OF LOVE: SUDDEN LOVE.

To apply more specifically that infallible test of the character of love furnished by our subject. It is this. In exact proportion as the love of any individual tends to sexual ratification as such, is it debasing and brutal; because unaided by intellect, and unsanctified by moral purity. Shun such therefore as vipers; for their lust will vanish with indulgence, and embrace any other sexual *thing* that will feed this flame of sensuality. On either their continence or constancy, no reliance can be placed. The very nature of their love precludes it. Whereas love based on the higher faculties, kills sensuality as such, and remains satisfied with that spiritual intercommunication of the preceding section.

Let young women universally apply this unerring test of love to the conduct of their suiters. It will reveal, in all its nakedness of deformity, the designs of many a villain, however solemn his protestations of true love. It will discover the projecting ears peeping through the lion's skin, and thereby save many a worthy and unsuspecting maiden from all the miseries of unhappy wedlock, besides telling some suiters that their love is mainly animal, and therefore short-lived.

It also condemns *sudden* love as more sensual than spiritual; because, by supposition, the latter has not yet had *time* to discover that *moral* beauty on which alone it can be founded.

Our subject also determines, what has long divided mankind, whether love is sensual or spiritual. Most contend that it is only refined sensuality, and that even the most platonic consists in a desire for animal indulgence. Now, since most men *feel* their way to conclusions, their doctrines being as their *characters*; the love of those in whom Amativeness predominates is sensual, and hence they accuse all of similar sensuality; whereas predominant moral sentiment purifies and spiritualizes this love in its possessor, so that he takes ground for Platonic love—shown by our subject to be the highest in character, and happiest in effect. It is therefore easy to determine the characters of given individuals from their doctrines as regards love; they who argue that love is only refined sensuality, being themselves sensual, but in them who maintain that the sensual ingredient is subordinate, it is subordinate. “As a man *thinketh* in his heart so is he.” Still, the two do naturally go together, but its spiritual department should always guide and govern its sexual.

SECTION VII.

STATES OF MIND IN PARENTS MOST FAVORABLE TO TALENTS
AND MORALITY IN OFFSPRING.

Recapitulation. Inference. Parents must exercise those faculties desired in their children. This function inspires devotion. Conscientious in conflict. In concert. Spirituality. Sacredness. Taste. Its absence. Connubial etiquette. Mirthfulness. Intellectual faculties. Causation. Parental Intellect. Improvability of man. The millennium. Connubial love its means: Makes children better than their parents. Importance of knowledge.

THE *multum in parvo* of this whole matter is, summarily, this: Parentage perpetuates our race. Offspring take on the physical and mental qualities and conditions of parentage existing at generation. That function which gives being to offspring necessarily awakens all the physical functions, in order to their transmission. By means of love, its constitutional predecessor and accompaniment, it also augments all the *mental* faculties, as the means of their transmission, and in that supremacy required for happiness.

The great *practical* inference from this is, that those parents who desire intellectual and moral children, *must love* each other; because this love, besides *perpetually* calling forth and cultivating their higher faculties, awakens them to the highest pitch of exalted action in that climax, concentration, and consummation of love which propagates their existing qualities—the mental endowment of offspring being proportionate to the purity and intensity of parental love.

Next, they should exercise those faculties most which they most desire in offspring. Those who would have religious and devout children, *must* give them being and character *whiles exercising* their *own* devotional feelings. If to praise and worship God at this period should appear incongruous, as it doubt-

less will to some, and even to professors, it is nevertheless possible, and indispensable to piety in children. Is this function incompatible, *per se*, with the spirit of prayer? Does *any* faculty, properly exercised, necessarily conflict with any other? Besides, does not love *naturally* excite devotion? Testify, ye who have experienced this holy emotion: Did not the contemplation of its hallowed object involuntarily awaken a spirit of prayer for this object, and thankful adoration of its Giver? Love and worship *naturally* assimilate; nor can either exist in perfection unaccompanied by the other; and, since this parental function is only the consummation of that love which invites holy aspiration, shall we not pray before, during, and after? Shall we implore the divine blessing on labor, sleep, table luxuries, &c., and not on what determines the destinies of immortal beings? Do not, and should not, *all* the faculties constitutionally *blend* with each other, and therefore paternity with worship? It *must*, in order to the *moral* perfection of its product; and *will*, where parents love each other and their heavenly Father. Children thus begotten will be holy from the first dawn of being, as were Samuel and John. Not, however, where carnal pleasure alone is sought; because this never induces that sanctifying action of the higher faculties which alone spiritualizes this function, and imparts mentality to its product. Religious education, to be effectual, *must* commence *HERE*; and if children still remain hardened, perhaps scoffers, after all the prayers and instruction of pious parents, the *cause* may perhaps be found in this very omission. Is not this *Bible* doctrine as well as philosophy?

We should also exercise Conscientiousness at this period. Especially should not *violate* it in a matter so *all-important*; because, dethroned *here*, it gives the whole field over to propensity; but, victorious *here*, few things strengthen it equally; for, if it can withstand *this* temptation, it can any other. Allowed to speak out *here*, it kills desire; for there is no middle ground. It must dethrone or be dethroned. At least, its *compunctions* interrupt unlawful pleasure, and this enfeebles

its product, besides creating that moral vacuum shown to characterize illegitimates, and allowing depravity to grow with their growth; whereas its sanctions augment pleasure, and thereby improve its products, besides bestowing on them that high toned moral principle which so immeasurably exalts humanity. Words cannot express the importance of parental rectitude, and the moral glory with which it crowns its offspring.

Spirituality (Marvellousness) should, above all, be exercised at this period. It is this which imparts that feeling of purity, ecstasy, heavenly sweetness, and sacredness which always appertains to love. Does not this emotion etherealize the soul, and raise it above mundane affairs, and create holy longings and heavenly aspirations? And should not this holy spell be carried to this its ultimate embrace, there to stamp its influence on offspring? Ay, it even comes unbidden, and as an attending *handmaid*, where love has her perfect work. Still, only that happy few will appreciate this principle whose love is of the very highest order; and that in proportion to its order. But such will, and to a degree beyond description; and their children will be earthly angels, as are the offspring of parents who are thus strongly exercised in practical godliness while begetting them. Ask those parents whose children are remarkable for early piety, whether, at this period, their *own* religious feelings were not peculiarly active, and also analogous in cast to those of their children? We have already *demonstrated* that principle which enforces the inference that devotion in parents begets devout children, and is indispensable thereto.

IDEALITY should also be exercised at this period. Has not nature taken special pains to banish grossness and vulgarity, and associate purity, propriety, taste, refinement, and elevation of feelings and manners throughout all the stages of love, and of course with this its ultimatum? Does not love naturally chasten, polish, refine, all that lovers say and do when together and render them bland, graceful, and accomplished? Let universal observation and experience answer. The reason, has already been given. Then, should not this refinement be

carried into both marriage and parentage? What act of our whole lives is more befitting delicacy, propriety, and purity of feeling? Taste is the twin-sister and only sanctifier of this function, and alone converts it from vulgarity and gross sensuality into a pure and delicate emotion. Behold the exaltation it furnishes to this function! Inexpressible by words. To be appreciated, it must be *felt*. Woman especially will testify as to its existence, and its sweets; yet, alas! is often compelled to mourn its absence when she most desires its presence, and to endure an uncouthness and indelicacy utterly incompatible with her native sense of propriety and modesty, as well as at war with both her daily converse with her husband, and her dearest relations to him. Husbands! pray mark this point; and avoid whatever can offend the refined feelings of your partner in this repast of love, and proceed with that delicacy and softness so congenial to her feelings, so promotive of your mutual enjoyment, and so requisite to stamp that native purity on your children, which shall cause them to be disgusted with vulgarity and vice, and render their entire nature chaste and virtuous. Remember, moreover, how exceedingly agreeable to a fine feeling woman are blandness and delicacy of approach, and how disgusting their absence. Catechise them in reference to this matter, and govern your manner accordingly. Those coarse jests, frequent improprieties, and occasional vulgarities, in the conversation and conduct of husbands and wives by thousands, deteriorate and degrade their feelings and character to a degree little suspected, and diminish affection, where mutual propriety would greatly strengthen it. So important is this subject, that it deserves a small volume on connubial etiquette.

MIRTHFULNESS should undoubtedly be exercised in this connexion so as to render its products brisk, cheerful, light-hearted, animated, buoyant, joyous, and happy. The pleasurable excitement it affords will also greatly enhance the ardor of embrace and consequently endowment of offspring. Nor should parents fail frequently to joke and frolic with each other. A probativeness is also essential, in order to give both that accu-

able, winning, taking manner, requisite to secure the communication to each other, and thus promote both the agreeableness of the repast and the pleasantness of offspring. Secretiveness conmingling seeks retirement, Parental Love desires, and Hope anticipates its fruits; Inhabitiveness wishes to people home and country; Continuity, adjoining the social group, effects its completion by preventing this feeling from subsiding prematurely; Language promotes the then most delightful interchange of thought and feeling; Individuality, Form, Size, Color, &c. promote love by observing beauty of symmetry, &c.; Weight governs motion, Cautiousness gives care, Time secures that concert in this respect so indispensable;* Constructiveness, Locality, &c., aid by their respective functions; and especially Causality and Comparison are indispen-

* The notable fact, that the length of time occupied by the several species of animals in accomplishing this function, bears a marked proportion to their respective lengths of life—of which the elephant and fly are contrasted examples—together with the converging fact that haste is propagated as much as other parental conditions, admonishes parents that haste at this period tends proportionally to hurry its product THROUGH life, and out of it, besides entailing that imperfection which generally accompanies haste. As to half masticate food, neither allows the gustatory pleasure afforded by eating deliberately, nor fits it for nourishment, so haste in this respect both prevents that pleasure already shown to improve offspring, and allows the faculties and functions too little time fairly to marshal their forces, and fully to represent themselves in the counsels of reproduction, and therefore leaves its product proportionally imperfect.

Nor is time with regard to each other unimportant. Being indispensable even to the PRODUCTION of life, it is of course so to the perfection of offspring. To obviate existing differences by previously advancing the tardy subject, would both further that simultaneousness which nature has taken so much pains to secure, and render fruitful many unions now unproductive, besides perfecting the progeny.

able in order to discover and apply the *causation* employed throughout in reciprocally adapting the sexes to each other, and in attaining the physical and mental perfection of offspring by a system of causation as complicated as it is perfect.

Behold, in this union of intellect and moral sentiment with love, and then of love with this parental function, the DIVINE CAUSATION employed to endow man with MIND. Behold in the fact, that that love which induces this function, calls forth, when she has her perfect work, almost *compels*, the exercise of both the intellectual faculties and moral virtues, the *means* employed to transmit MENTALITY and create SOUL! These means, our subject imbodyes. Poorly presented, but deep, infinitely beyond this meagre outline. Wise, infinitely beyond human conception. Efficient beyond the possibility of failure. Inconceivably minute in detail, yet as comprehensive as all time, and all animated nature! As perfect as even a God could render them. As no other work of the Deity compares in magnitude with the creation of the immortal *spirit*, so the *machinery* employed in effecting none, is equally fraught with the very *infinitude* of Divinity. Love and its constitutional influence in awakening the intellectual faculties and the moral affections of parents at this period to their highest pitch of healthy action, is this Divine instrumentality!

Learn, then, oh! prospective parents, the necessity of exercising *intellect and the moral affections* in conjunction with this parental function. How incalculably would that intellectual converse and moral communion, at this period so agreeable to yourselves, enhance the intellectual and moral endowment of your prospective offspring! Will you not perfect by culture what nature requires by instinct? Shall your intellects lie dormant at a time when their exercise would stamp the impress of talent, perhaps of greatness, upon your beloved offspring? Shall your moral affections slumber when their activity, besides exalting your own happiness, is so indispensable to the moral endowment of heirs of immortality? But

alas, how few parents exercise any more mind, or employ any more knowledge, at this period, than compelled to by the very nature of the function itself!

Behold, again, in this spontaneous accompaniment of intellect and moral feeling with love, and of love with this parental function, an instrumentality for

PERFECTING OUR RACE!

Progression is a law of man's very being, written in living characters upon every department of his nature, and destined to augment his intellectual capabilities and moral virtues no less than his progression in numbers. His capabilities are indeed boundless, and his virtues angelic! He will not always remain that stupid, degraded, depraved *thing* he now is. If he were forever to continue to be that plundering, rapacious, blood-thirsty, *animal* he has thus far been—if murderous warfare, that imbecility of all that is wicked in character and direful in consequence, is forever to be, as it has always been, his highest glory, his chief employ—then, alas for our race! How insignificant its end! But no! A brighter destiny is before him. A thousand years to come, he will be incalculably superior to what he now is in physiology, in health, in intellectual capacity and attainment; in short, in every conceivable aspect. "None shall say I am sick." "The child shall die an hundred years old." "They shall beat their swords into ploughshares, and their spears into pruning hooks, and all shall know the Lord, from the least even unto the greatest." Even now that happy day is preparing to dawn upon him,

"Which kings and prophets waited for
And sought, but never found."*

* See a series of articles in the *American Phrenological Journal* for 1845, entitled, "Progression a Law of Nature, and its application to human improvement, collective and individual." This progressive principle, compared with history, and then applied to his future attainments and destiny, is full of instruction and interest.

But *how* is all this to be brought about? By what *means* effected? By SPIRITUAL LOVE and its stimulating influence on the higher faculties of parents, particularly when they unite to stamp their existing mentality on offspring. Its *constitutional* effect being first to exalt the action of the higher faculties and soothe propensity, and then, by means of that natural accompaniment of love with person already shown to be an ordinance of nature, to induce that function which transmits this exalted moral and intellectual action to offspring, it of course renders children better than their parents. Or thus: Children take on the *existing* conditions of parentage. Love renders the higher faculties of parents greater in *action* at this period than they are by nature. It then induces, *while* the action of these higher faculties is thus preternaturally exalted, that parental function which is but the very climax and consummation of love, and which *transmits* this then-existing *increased* moral and intellectual action to offspring. Since, then, the children of affectionate parents receive existence and constitution when love has rendered the mentality of their parents both more elevated and more active than it is by nature, of course the children of loving parents are both more intellectual and moral by nature than their parents. Now if these children and their companions also love one another, this same law which renders the second generation better than the first, will of course render the third still better than the second, and thus of all succeeding generations. Hence, by a law of our very being, this spiritual love, when love has her perfect work, renders every succeeding generation, as long as man continues to propagate, more and still more intellectual and moral than the preceding, and thereby *constitutionally* perfects our race. **As yet**, man is but a comparative pigmy in every thing. He is still in the first of his teens, compared with what this very principle will one day render him. Love rolls onward, faster and still faster down the declivity of time, that ball of human **progression** which is destined, at every step, to perfect humanity

more and more, till all terrestrial concerns are merged into the ocean of eternity. "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive," the extent to which this principle will yet carry his physical perfection, his intellectual power and attainments, and his moral virtues! Yes! Millennial glory is indeed in store for man! Philanthropists, behold the grand lever of human reform and improvement, Other reform efforts are brass and copper; this is fine gold! Others lop off the outer branches of the great tree of human depravity and wo, yet hardly as fast as they grow; this lays the axe at the *root*, and plants, instead, the trees of Eden. Others improve, this perfects the *germ* of humanity. Education modifies and trains, this *creates* goodness and greatness. To reform and perfect *parents as parents*, is to reform and perfect mankind. To PROMOTE CONNUBIAL LOVE—this, philosophers, is your talisman. This, moralists, is your mighty Archimedean lever. You may preach and pray till doomsday—may send out missionaries, may circulate tracts and Bibles, and multiply revivals and all the means of grace, with little avail; because, as long as mankind go on, as now, to propagate by animal impulse, so long must their offspring be animal, sensual, devilish! But only induce *parents* cordially to *love* each other, and you thereby render their children *constitutionally* talented and virtuous. Oh! parents, by as much as you prefer the luxuries of concord to the torments of discord, and children that are sweet dispositioned and highly intellectual to those that are rough, wrathful, and depraved, be entreated to "LOVE ONE ANOTHER."

IMPORTANCE OF KNOWLEDGE.

Reader, thou hast now fairly before thee the gist and substance of our treatise. Judge candidly of its truth, of its importance. As to its truth. Is either of its two fundamental pillars unfounded? Is its first, that offspring take on the existing physiology and mortality of parentage, unfounded? Then

What becomes of that established physiological law of the reciprocal relation known to exist between the several states of body and mind, on the one hand, and of all the secretions, on the other? Of this, in particular? And, what becomes of our FACTS? But this reciprocity does exist, and thereby renders children *like their parents* at this period. Or is our second pillar unfounded, that love develops the *higher* elements of our nature? Is love indeed *mere* sensuality? *All* carnality? No, no: it is pure and perfecting, and then induces what transmits this exalted purity. On these two INDUBITABLE TRUTHS rests our whole superstructure.

And, if any knowledge on earth is worth possessing, then is that of these fundamental principles of human nature, human virtue, and human happiness. Here, pre-eminently, "KNOWLEDGE IS POWER" to perfect offspring, and ignorance is their imperfection, as well as parental misery. Parents may perchance stumble upon these favorable conditions, and avoid those unfavorable, without understanding them. But how is calculably would *knowing* what conditions in themselves at this period subserve both connubial love and the intellectuality and the morality of offspring, and what deteriorate them, promote the application of the former, and prevent the latter! In no other work of life, is skill equally available, or knowledge more essential to skill. However, let those who love darkness rather than light, both close their *own* eyes, and then bark in the manger. But let those who will learn and apply these principles, reap therefrom the richest harvests, and gather the most delicious vintage of life, to both themselves and the prospective products of their own bodies and souls.

PREPARATION.

The consequences of this function being thus momentous, it should neither be treated with jest, nor participated in thoughtlessly. Since parents thereby determine the physical, intellectual, and moral destinies of immortals, they should make preparation commensurate with these its undying results. As we

do not even eat without a double preparation, first of ourselves by hunger, and next of our food by seasoning, so parents should prepare themselves to work out, at this period, the future talents, virtue, and happiness of their children. Our preparation for visitors, is proportionate to our estimation of them. Shall, then, such *life-visitors* be unprovided for? Indeed, preparation is as much a part of every work of life as the work itself, and often its most important part. Much more so as regards this. No chance-comers, feebly endowed, because unintended, undeserved. No stifled-up room, without fresh air fully to arterialize the blood. But previous rides, or rambles, or a dance, or frolic, to stir up and bring out all the mental and physical energies of both. No supervening on previous exhaustion, but the most vigorous hour of the day and year. Sufficient exercise to promote all the animal and mental functions, but not enough to exhaust.*

Above all, the previous and present commingling, and mutual exercise, of that *love* shown to be so promotive of desire in parents, and the endowment in children, should not be neglected. Previous endearments and caresses exalt that interest and pleasure already shown to endow offspring.

But, these suggestions, and many others like them, grow so perceptibly out of our subject, that readers can make their own specific applications, these being samples merely, and inserted mainly to draw attention to such and similar applications.

But contrasts deepen impressions, and what follows will serve greatly to enforce our leading doctrine—*the Importance of Connubial Love*.

* Farmers never sire their stock when either parent is fatigued and even allow them to rest and feed for days before to promote preparation. The steed is never rode or driven, except for exercise. Would that men took proportionate pains in other similar cases as much more important as human perfection is more important than animal.

SECTION VIII

EFFECTS ON OFFSPRING OF PARENTAL DISAGREEMENT, AND
UNREQUITED LOVE.

Hereditary depreciation and improvement accounted for. Blighting influence of disappointment and discord. The disappointed maiden. Death of friends. Discord deranges the nervous system. Animalizes parents and offspring. Destroys parental pleasure. This union wrong without love. Cause of depravity.

FULLY indoctrinated with the great law of things, that children resemble their parents, the counter fact, that the children of truly excellent and religious parents were sometimes irreligious and wicked, puzzled the Author exceedingly for a long time. So, also, did the fact, that children sometimes excel both parents in talents and goodness. In short, he could not account for either the degeneracy of some children as compared with their parents, or the superiority of others. He noticed this superiority in one family of children, whose parents lived together most affectionately. He had before observed, "in boarding round," that the rough, selfish, bad children of a school he once taught, were from parents who disagreed, but that his amiable and knowing scholars were from affectionate parents. His profession had also shown him, that those children, one or both of whose parents were intemperate, were less favorably organized than either parent, and that those born *after* the father "took to drink," were inferior to those born *before*.

As these knotty problems were solved by the two cardinal doctrines of our work; first, that children take on the conditions existing in parents at the time they received being and character; and, secondly, that affectionate wedlock, more than all other influences combined, calls forth all the higher faculties, not only habitually, but especially at this period; while

nothing harrows up all the animal passions equally with either matrimonial disagreement, or unrequited love. In the very nature of things, marriage increases the action of all the faculties, for good or evil—happy wedlock, for good; unhappy, for evil.* What, equally with blighted affection or matrimonial discord, will keep Combativeness in so perpetual a foam of fretfulness and anger? It will make almost any woman, however good her disposition by nature, as cross and hateful as xantippe—an angel, a tartar. It animalizes and sensualizes the whole being, body and soul together. Steels them against all goodness and greatness. More fatal still: It engenders that lost, reckless, don't-care state of mind which blasts ambition, cripples effort, quenches the spirit of elevation and aspiration, shrinks from sight and hearing, and breeds a desire to die!

But to see the full force of this subject, we must bear in mind—what few know or heed—the power of the affections over the entire mental and physical being. Reciprocated love infuses new life into both soul and body, increases appetite, digestion, muscular elasticity, power and disposition to labor, moral purity and intellectual capability and desire, and augments every power and function of life. But disappointed love weakens muscular energy, exchanges the sprightly step for the heavy drag, enfeebles digestion, supplants the keen appetite for a loathing of its wonted food, diminishes that fullness of respiration which reciprocated love promotes, renders the looks dispirited, careworn, perhaps haggard, as though some dire calamity had befallen them; unstrings the nerves, fevers the brain, dissipates the mind, renders desire turgid, drives sleep from the pillow, or fatigues by dreams of evil, irritates the propensities, plants disease in body and mind, and bears its unhappy victim down into a premature grave! See that loved maiden, all life, and health, and happiness. Her eyes sparkling with joy. Her step graceful and elastic. Her full cheek glowing with health and beauty. Her whole nature

overflowing with happiness. But behold her now! Her affections withered by disappointment! Her fondest hopes forever blasted! She vacates her seat at table. She becomes pale and languid. She "drags her slow length along." She is sate, subdued, and broken-hearted. She rolls restlessly on her fevered pillow. She pines in mind and sickens in body. She becomes incurable—the best medical aid having lost its wonted power. She finally sinks into a premature grave from a broken heart! The welcome grave alone can assuage her grief. Young women die by thousands, ostensibly of consumptions, fevers, nervous affections, and female complaints, but caused in fact by blighted love—that most prolific parent of these and other forms of disease. As well bury them alive as blast their love, because the latter will soon *kill them by inches*. Well is it called a broken heart, because it is a matter of *life and death* to both *body and soul*. Let experience and observation disclose what words can so poorly express—that sinking and blighting in every corner and crevice of the soul, thro' palsy of the whole being, occasioned by both unrequited love and unhappy wedlock!*

Look again. Behold that weeping mother, just bereaved of a darling child. She is now healthy. But anon, she becomes pale and wastes away with grief. She, too, becomes an

* The fact is a little remarkable, that most of those who are disappointed in love, or live unhappily with their consort, care little about living, or else desire to die. Now, it is a fact that desiring to die tends to induce death. Let a person indulge this sorrowful feeling, and it preys upon life with incalculable rapidity. Let such be entreated not to throw themselves away by indulging this death-desiring feeling. Banish both this feeling and its cause. Engage in something that shall call off and divert your minds. Don't allow it to prey upon you. Shake off the thoughts of it. Pouring thus melancholy over it, does not restore affection's mate, but unfits you for the joys and the duties of life. Above all, locate your affections on another object as soon as you can conveniently find one suitable. This is the very best antidote in the world—*NATURE'S* antidote.

invalid, and sickens, and dies, solely in consequence of the influence of reversed affection on health. Note yonder mourning widow. If she shakes off her grief, she will survive the shock. But if it continues to prey upon her, it impairs digestion and disturbs the sleep; and these great *vital* functions impaired, life itself is enfeebled or else destroyed. The loss of the deceased is but a part of this dire calamity. The grief of surviving friends, if intense and protracted, throws them also into a decline, and then into their graves. How many females in particular will find the cause of their disease in the loss of a dearly beloved child or friend! Deliver me, if from no other affliction, at least from this most dire of all calamities, the death of children and dear friends. Let my friends *die of age*, and in this fulfilment of nature's ordinance, not subject me to that fainting of body and sinking of soul which palsies life, invites disease, and hastens death.* The *uniform* and the *necessary* consequence of disturbed affection in all its forms, is injured health, deteriorated intellect, depreciated moral feeling, and increased and depraved propensity.

* Allow, bereaved parents and friends, this important advice. **BANISH YOUR GRIEF.** It does the dead no good. It does you incalculable injury. It both shortens life and renders it miserable by inviting disease. Then why indulge it? "But it weans us from the world, and prepares for heaven." Does enjoyment in this life, that is, obeying its laws, unfit you for heaven? Do earth and heaven conflict? Has not our Heavenly Father beautifully **HARMONIZED** the two? And is not the doctrine of their conflict a virtual **IMPEACHMENT** of either His wisdom or goodness? Rather, of him who advocates this relic of heathenism, that our affliction appeases his wrath and ensures his favor. The best possible preparation for another life is to obey the laws of this, which also makes us happy here. To make ourselves happy here, is to prepare for a hereafter, and whatever renders us unhappy here, as does grief for friends, both breaks the laws of earth, and unfits for heaven. We do not need to wean ourselves from earth, but only to seek how most effectually to enjoy and attach ourselves to it.

Once more. Disappointed love and unhappy wedlock are almost certain to derange the nervous system. Nothing more painfully excites it, and painful excitement is prolific of disease. Few things take so thorough a hold of all the interests of life, as love, and hence its interruption proportionally pains, and thereby diseases (painful action always diseases) the whole nervous system, the brain especially. Now a diseased nervous system necessarily and always diseases the *propensities*, and this, as already shown, depraves them. We need not digress to *prove* this point, but, taking it for granted, we see *how and why* disappointments in love render its subject peevish, cross, irritable, misanthropic, and even wicked. Namely, disappointed love irritates Amativeness, and therefore the organs of the body around it. Why not, since reciprocated love soothes passion and promotes moral feeling?

Besides, when love remains riveted, we feel that, be the whole world untrue and unworthy of confidence, our *loved* one is indeed a paragon of moral purity and trustworthiness. But, when *that* true and trusted friend proves untrue, and we always feel thus when disappointed, except by opposing circumstances, we feel that verily no trust can be reposed in man—that *all* are indeed traitors. This deteriorates our own consciences, by making us feel that we have been deeply *wronged*,* and this awakens Combativeness to resent it, perhaps Destructiveness to revenge it, and thus both rouses propensity, and deteriorates the moral tone.

Still more prolific of all these evil consequences, nervous disorder in particular, and destructive of good feeling, is discord between husbands and wives. Married life brings every element of both, not perfectly harmonized by love, into direct

* If the idea that the conscience of him who *SUFFERS* the wrong is *deteriorated thereby*, should be new to any, it is, nevertheless, *even so*: because the *PAINFUL* exercise of *ANY* faculty deteriorates it. Those painful feelings, therefore, consequent on knowing that we have been *WRONGED*, deteriorate our moral feelings equally with the *compunctions* of a guilty conscience.

collision, and excites a perpetual succession of heart-burnings, and mutual sense of having been injured. If husband and wife do not cordially *love* each other, they *must hate*, except that when they partly love and partly hate they are unable to live either together or apart, and thus rendered proportionally miserable in both. Discord, in the exact proportion in which it exists, kindles the sour, hating, hateful, animal in parents, and depreciates their moral feelings, and therefore transmits this moral depreciation and animal exaltation to offspring.

Besides, since love heightens the ardor of the parental embrace, and thereby improves offspring, the absence of the former renders the latter tame and insipid, and this enfeebles its product. Those disaffected companions whose conscientious scruples curb passion in other directions, may content themselves with this merely animal relief, but can never enjoy that spiritual intercommunion already shown to be so promotive of parental pleasure, and so indispensable to the mental endowment of offspring. They violate the laws of matrimony, and must suffer its righteous penalties.

But, as the person goes with the affections, mutual hatred, if carried far, not only annuls desire, as regards each other, but produces mutual *disgust*; and that even when this passion is strong. Pure-minded woman, again our umpire, will bear the witness as to her loathing and even utter abhorrence. She may make a virtue of necessity, and tolerate what she cannot avoid, but prefers *death* to this living purgatory! But to unveil the inner recesses of her soul, seems like sacrilege, and having thus effectually drawn attention to this point, we forbear to prosecute it farther.

The inference is conclusive, that those who do not cordially *love* each other should never reciprocate this hallowed repast of love, even though married by law; because, first, law cannot possibly justify what nature has unequivocally condemned by rendering thus repulsive; and secondly, between such, it can never be anything else than mere animal indulgence. the supposed absence of love *being* the consequent absence of those

pure moral feelings which it alone can bring to this *reparat*. Hence, their offspring must of necessity be far below their parents in intellectual and moral endowment, because parental intellect and moral feeling were not called forth by love, and therefore not transmitted to offspring. Moreover, their offspring must necessarily be essentially animal, because the supposed disagreement of parents rouses all their animal passions, and transmits them, thus roused, to offspring. Such sensual intercourse is MORALLY WRONG, even by those legally married to each other, because it may, *must*, beget human *animals* only, but never human *intellect and soul*, except of an inferior grade—never that born in the ‘IMAGE OF GOD.’ Our world is full already of such scapegoats of humanity. Hence, to a great extent, its appalling depravity. This fatal omission of sanctifying this function by *spiritual love*, it is, which has allowed animal propensity to go on begetting mankind “in sin, and bringing them forth in iniquity.” This is that “*forbidden fruit*,” that “*original sin*,” which has comparatively blasted and imbittered humanity until now, and will continue to do so till supplanted by spiritual love and its accompanying intercourse of soul. To this one cause more than to all others combined, is attributable that wide-spread sensuality and depravity of mankind in all their forms, in all their aggravation. Nor can the latter be removed but by obviating their cause, namely, sensuality without spiritual love. As the elements of sin and vice, and of disease and pain, are *propagated*, how cruel and wicked thus to usher into the world beings constitutionally so puny, so sickly, so depraved, so miserable, perhaps a curse to themselves and their race! Especially since they might just as well, ay, *better—with more pleasure to parents*, as well as infinitely more happiness to offspring—have been highly endowed, physically and mentally, and most exalted in their intellectual capabilities and moral virtues. Oh! parents, pause and tremble! in view of relations thus fraught with woe and woe to yourselves, your children, and your children’s children forever.

SECTION IX.

ALL-IMPORTANT CONSIDERATIONS TO THE MARRIED : RECIPROCITY.

Necessity of Reciprocity in love. Do. in parentage. The marriage rites. "The tie that binds." Want of sexual reciprocity the great cause of discord. Advice to brides. Effects of refusals. Reasons. Cases. Reluctant marriages. Nero. Potipher's wife. Amnon. Tamar. A case. Advice to husbands. Do. to wives. Cause of difference.

LOVE always requires a **RETURN**. **RECIPROCITY** is a constituent ingredient in its very nature. Without it neither can ever be happy in either love or wedlock. Its absence is misery to the ardor of the one, and repugnance to the coldness of the other. A cardinal law of both love and connubial bliss requires, that the more tender the affection of either, the more cordially should it be reciprocated by the other. This requisition is fundamental and absolute, and based in the physiological principle stated by St. Paul, that "The man hath no" parental "power over his own body, but of the woman; and the woman hath no power over her own body, but of the man." Duality has already been shown to appertain to love and marriage. It does so because it appertains to parentage, the former two having their only terminus in the latter. Because parentage absolutely requires the joint participancy of two, a male and female, and allows only two to partake in the authorship of every single product of humanity, both of whom must necessarily thus partake together; therefore love, which is only an incipient and preparatory stage of parentage, must be reciprocal between two opposite sexes. Both must **LOVE EACH OTHER**, in order that both may participate with each other in this parental copartnership. As both must participate *together* in this repast of love, in order to render it productive, so both must cordially love each other as a preparation for this repast. The absence of this reciprocity in love, renders it incipid and painful, for the same reason that the parental func

tion is abortive unless participated in by two conjointly. The exalted pleasure shown in Chapter I., Section V., to appertain to this parental function, constitutes the one essential imbodiment of love, as well as the principal object and ingredient in marriage. Its anticipation imbodies the chief incentive of the former, and the main motive of the latter. What other motive does or should prompt either? Nothing but this *single* legitimate object of marriage, and only consummation and constituent element of love. What else does the very etymology of matrimony signify?* And in what consists the marriage vow, but in the implied and fully recognised act of covenanting with each other to participate together in this ultimate repast of love? Candidates for matrimony! what but this do you seek and proffer in forming this alliance? Affected prudishness may pretend to frown upon this home truth; but, viewed in whatever light you please, the long and short, warp and woof, and sole imbodiment, of both love and matrimony—the one legitimate element, end, motive, and object desired and prompted—of either separately and of both collectively—consists in the anticipation and pledging of each to participate this function of love with the other. This is the origin of the marriage RITES. The bridegroom justly thinks himself *entitled* to these rites, because the very act of the bride in becoming his wife consists simply in a surrender of her celibacy, and a pledge to partake in this parental function. And the value set by either party on matrimony is mainly the price set on this repast. Other advantages grow incidentally out of marriage, but are only incidental. All depend on this—are its satellites—and grow legitimately out of it.

This being “THE tie that binds,” the absence of reciprocity here is of course *the* bane of contention. If similarity in other respects is essential to love, how ALL ESSENTIAL in this the very essence of the marriage covenant and compact? Matrimonial felicity can no more be had without reciprocity and

* Derived from “matrix,” which signifies sicuture, mould, &c. (Exod. xiii. 18,) from which also matron is derived, and from monos, which signifies one.

mutual pleasure here, than noon-day without the sun; nor can discord co-exist with reciprocity here any more than darkness and sunshine; because they who cannot make each other happy in this the *ultimatum* of love and marriage, cannot in minor matters; while those who can, will find all the minor causes of discord drowned in this key-note of concord. The *happiness* conferred by each on the other being the sole occasion of love, and reciprocity here being the heart's-core of all the happiness of both love and wedlock—their basis, and frame-work, and superstructure, and *all in all—therefore* those who are qualified to confer on each other this *summum bonum* of matrimonial felicity, are bound together by the strongest bond of union connected with our nature; whilst those who cannot both confer and receive mutual pleasure in this respect cannot possibly be happy in married life, and consequently cannot possibly love each other; and therefore should never enter together the sacred enclosure of wedlock. On nothing does the bridegroom set an equal value. All else in married life is of little value to him compared with reciprocity and happiness here. *This expected pleasure alone prompts marriage.* Oh! if I could catch the matrimonial ear of the whole world, I would say, in the language of this *law of love*, to the blooming bride as she enters upon the nuptial relations: By all the happiness you are capable of conferring and receiving in married life, note every invitation to this banquet of love, and cordially respond. Coldness or squeamishness in love's repast, will dampen your consort's pleasure, and therefore his love, while your cold repulse or petulant refusal persisted in, will be the death-blow of matrimonial felicity to you both—a blasting sirocco to his fondest hopes; for it will force him to drink the mere dregs of the marriage cup, in lieu of the delicious nectar he had so fondly expected to sip at the hyrcanal altar. But, if you watch the rising desires of love, and bestow the welcome embrace, you re-ignite its flame and crown your blessed union with the complete fruition of this *heirloom* of all its pleasures.

But, nothing will sting him so severely with disappointment, despair, and hatred, as unsatisfied desire. The reason is this. As already seen, Amativeness, the cerebral organ of this passion, bears the most intimate relation to the whole body, and the entire mentality, as the means of the propagation of both. Hence, its gratification abates that burning fever consequent on its unsatisfied cravings, and calms down that irritability of the animal propensities, which always necessarily accompanies its reversed and painful action.

The precise physiological principle involved, is, summarily, this: Amativeness bears the most intimate reciprocal relation possible to the body, in order to its propagation, and also to the animal propensities. Hence, gratification sates that feverish, morbid, irritable, and depraved state of both this organ and of the whole of the animal propensities, among which it is situated; but its *denial*, fires up to their highest pitch of abnormal and therefore depraved manifestation, the whole of the animal region, the body included; and thus produces sin and misery in their most aggravated forms. Fully to enforce this cardinal doctrine, requires the full exposition of that fundamental law of relation subsisting between the various states of Amativeness and of the animal propensities.* But, assuming this point, behold in it the cause of that bitter hatred and implacable revenge always and necessarily consequent on the cold refusal in place of the soul-inspiring expectation of a cordial welcome!

This doctrine of the necessity of reciprocity must commend itself to all who have experience concerning it, and requires no other proof; while the uninitiated will find ample proof in the universal fact that those husbands and wives either one of whom went reluctantly to the hymeneal altar, never lived happily together. Scrutinize all the cases in which either party was over-persuaded by the importunity of the other, or by officious parents or friends, and every identical one, except those in which the requisite reciprocity has been subsequently re-

* See "Education and Self-Improvement," p. 94.

established, which are rare, will be found to have resulted in misery to both. Let this principle and fact effectually warn all against persuading or being persuaded to marry against their feelings. Ardent love in one can never compensate for the loss of it in the other, but only increases the disparity. Warmth in one and coldness in the other, is as ice is to fire. Reciprocity is indispensable. Those who love each other well enough to marry will need no urging, but will literally rush into each other's arms. Then let all beware how they marry unless both LOVE AND ARE BELOVED; because love in one and not in the other is a breach of love's cardinal requisitions, and therefore can never render either happy, but must, in the very nature of things, torment both for life. And let those who are married put forth their utmost endeavors to reinstate, as far as possible, reciprocity in this vital requisition of matrimonial felicity. A few facts:

From the very hour that Nero's "wanton dalliance"* and desired incest with his mother was interrupted, he plotted her death, and consummated that most revolting matricide with impatient haste and the most infamous cruelty. Potiphar's wife hated Joseph as cordially after he refused her this indulgence, as she loved him before, and solely in consequence of such refusal. This alone converted the frenzy of her love into revenge equally frantic. The story of Amnon and Tamar, (ii. Sam. xiii.) also establishes and illustrates our position. An enamored widow in New-York, similarly refused by an amorous man, because of his filial regard for her venerated husband, from that hour to this has pursued him with all the artful vengeance of a human fiend. The details of this case are full of thrilling interest. One of the recent cases of crim. con. in New-York, grew out of a husband's conscientious refusal to gratify his wife in this respect, while fulfilling her maternal relations. This roused her worst passions, and she sought with a paramour what she was denied in wedlock. In short, does this law of love and law of mind

* Gallus.

that refused indulgence engenders hatred, require farther proof, however similar in other respects, or that reciprocity here is the olive-branch of connubial peace, however illy matched in other respects? Need we prove that coldness in the one and ardor in the other, is "hope deferred" to the former, and repulsiveness to the latter, which necessarily blasts their mutual happiness, and of course their love? Is not this SETTLED TRUTH—the very summing up of this whole matter?

Forbearing reader! Condemn not our freedom; because our subject is fraught with the very life and death of all matrimonial felicity. It is one of MIGHTY moment—the great sand-banks of matrimonial shipwreck—yet rarely developed. Its chagrined victims rarely tell the fatal secret. It remains to be disclosed by SCIENCE. Besides, reader, you yourself may require to know what you can learn probably no where else. Accept, then, as you prize domestic happiness, the following matrimonial *life-preservers*, in the form of preparatory advice to all whom it may concern:

First, to the reluctant wife! For you to *yield*, is to conquer. By showing a desire to do all you can to oblige a beseeching husband, you throw yourself on his *generosity*, and thereby quell that desire which coldness or refusal would only aggravate. Your cheerful submission to what he knows to be disagreeable, at once excites his pity and gratitude, and thus awakens his higher faculties in your behalf, and subdues desire; because, how *can* he who dotes on you take pleasure in what occasions you pain? He takes your *will* for the deed, and loves you therefore too well to insist on so delicate a matter unless agreeable to you also, or to feast himself at your expense. Compliance is a *sovereign* remedy for his importunity because it *kills his desires*. Remember, you must always yield *cheerfully*, and with a view to *please him*, or else the whole effect will be lost. Never prove remiss, but do all you can to conform. Thereby you will lay your husband under the highest possible obligations of love and gratitude; whereas the unkind *refusal* begets increased importunity, and makes

him *insist on his rights*, and threaten you with vengeance if you dare refuse. Abundant excuse, such as the most unreasonable demand on his part, and utter inability on yours, alone should warrant your refusal.

Husbands! It is now your turn. To *promote desire* is your only plan. To excite those feelings which alone can render your wishes acceptable to the partner of your love, will obviate present repugnance, and render both happy in what otherwise would be a torment to both. *Cultivate the defective faculty.* Apply those perpetual stimulants which you alone can employ, and your wife, if a true woman, will necessarily respond. This element is of right, at least always *ought* to be, comparatively dormant at marriage, and therefore requires to be *cultivated* before its full activity can reasonably be expected. This, and this *alone*, can secure your desired boon—alone can obviate the difficulty. It is not for her, but for *you*, to excite *her* to willingness. Nor need you pride yourself on your manhood, unless you can call forth the desires you so much wish. Her coldness is *your* fault mainly. Almost *any* wife whose husband is not repugnant, can be persuaded to all the intensity of emotion necessary or desirable.

But, mark: this can *never* be done by *blaming* her. By soft words and tender manners *only*. And yet many husbands think to *drive* their wives to this tender repast by *blaming* them for delays. This is the very last thing that should be done; because this produces disaffection, and disaffection weakens the remaining fragment of love. By thus provoking desire, he can frequently obviate barrenness, which is often caused by want of interest in her. Excite this interest, and you thereby secure offspring—the one object of marriage and end effected by love. In short, “*provoke her to love.*”

After having done all that can be done to draw out her feelings permanently, let forbearance do the rest. What but her reciprocity can render this repast agreeable to your own feelings? You are not a *man*, but a brute, if you can *insist* at her expense. Where are your higher feelings? Where is

your love? Its only test is the sacrifice of personal interest on the altar of her happiness. The wife, too, who truly loves, will most cheerfully make an equal sacrifice, and this spirit of mutual sacrifice and mutual desire to oblige, will nearly or quite control all constitutional differences, and render your union happy to both.

It, however, deserves remark, that ninety-nine cases in the hundred of tameness on the part of wives are caused by disease, in one or another form, of the organs of their sex. Such disease sometimes inflames desire, but usually annuls it by enfeebling and debilitating those organs on the healthy action of which desire depends. And the fact, that a large proportion of our women are diseased, explains the repugnance of many wives to that which their husbands so earnestly desire; and this disparity—the sole product of disease—is the great breeder of connubial discord. Husbands, whose wives are thus afflicted, should attribute their wives' tameness, perhaps reluctance, not to constitutional apathy, or disobliging unwillingness, but to actual incapacity, induced by the prostration of health—by a disease very likely induced by the husbands themselves, as explained in *Amativeness*, p. 43. And the remedy will be found in the restoration of these organs of their partners from the prostrating influence of disease to the vigorous action of health, directions for doing which are given in Chapter V. of our Supplement. Do not blame when you should doctor. The torpor of which husbands complain is mainly their own fault.

Yet, sometimes, that sluggishness which tends to mutual dislike is on the husband's side, and possibly the penalty of premature indulgence in some form. But the advice already given applies here also, and need not be repeated.

The vast importance of this matter alone induced its insertion. Some will affect to scorn it, but even they may derive invaluable benefit therefrom, while those whom it more especially concerns will rejoice in the day that disclosed the secret cause of matrimonial discord, and brought again the olive branch of concord.

SECTION X.

FREQUENCY.

re natural boundaries. All our faculties should be exercised **only** when their results are required. Appetite, Combativeness, Hoarding, Benevolence, Conscientiousness, Language, &c. Offspring the result of this faculty. Analogical inference furnished by the brute creation. Objection. Woman the final umpire. To follow nature our highest happiness. Nature never tempts. The husbanding principle applied here. Love restrains animal desire. A egregious error. Repose. Propensity soon cloy. Prospect An infallible guide. Influence of sensual indulgence on love. Do indulgence to secure offspring. Precaution. Appeal. Conclusion

It remains to define nature's boundaries in this important respect, thereby to restrain exorbitant demand on the one hand, and to prevent excessive taxation on the other. Such bounds exist, and to practise them is the very acme of hymeneal bliss. That a most ruinous excess is now indulged in is certain. What, then, are the dictates of infallible nature?

That no faculty of body or mind should ever be exercised except when the *results* are required, and for the express purpose of securing such results, is a *law of nature*. Not to dwell on the folly of exercising the voice, muscles, eyes, &c., when we do not require the *products* of these respective functions, we should never indulge Alimentiveness for the mere *gustatory* pleasure it affords, but only when we require *nourishment*, or the legitimate *product* of eating; and in eating thus, we experience the greatest possible gustatory pleasure. We should never exercise Combativeness for the mere *sake* of opposition, but only when its constitutional *results*—opposition to evil, defence of right, the accomplishment of good—are required. All other opposition is sinful in character, and painful in effect. The legitimate end alone sanctifies its exercise. So, to call for

or to kill merely for the sake of doing so, is barbarous; whereas to exercise Destructiveness when it is required to effect its legitimate *ends*, is virtuous in character and beneficial in effect. So, also, to hoard for its own sake, and not for the purpose of effecting some beneficial *end* with the property acquired, is mean and miserly. To make money for its *uses* alone, sanctifies its acquisition. To do things *merely* to obtain praise, is weak and wicked; but we should do honorable deeds for their *own sake*, and *then* enjoy consequent commendation. This law applies equally to the moral affections. We should exercise Benevolence only when we can *do good* thereby, and Conscientiousness only in order to secure *right* and prevent *wrong*, or to effect its constitutional *ends*. This law applies equally to the intellectual range. Thus, to talk without saying any thing, or having any thing to say—to utter sounds without *meaning* or sense; that is, to talk except when we require *good results* from such talking, is consummate folly. Thus of Reason. Thus of all the mental faculties, and of every function and element of our entire being. To exercise any of them, except for the *express purpose* of effecting the constitutional *ends* to accomplish which such faculty or element was instituted, is foolish in itself, and injurious in its consequences; because abnormal—a violation of Nature's ordinance—and is, therefore, necessarily fraught with evil. This is fundamental truth. From this law there is no appeal. It therefore governs the exercise of Amativeness. Should, then, the ultimate function of this faculty be indulged in except when its legitimate *products* are required?

And, what are such results? OFFSPRING SIMPLY. This is the one product of all the operations of love. Is not this reasoning conclusive and final? Does it not enforce the inevitable inference of one, and only one parental interview to every product of humanity?

Still, though the arguments which conduct us to these results seem to be sound and conclusive, and doubtless in

body the general intention of nature ; and, though most of the sound physiologists, much to the injury of their popularity, and doubtless against their own inclinations, have been compelled to teach similar doctrines ; yet this result is undoubtedly modified by a principle of *surplus*, which pervades all nature. Thus, more blossoms form on trees than can possibly be matured into fruit or seed, and hence half or more usually become abortive, and even then often require to be thinned out in order to secure the greatest perfection of the remainder. Far too many limbs grow upon trees, and either die off or require to be removed by art. If all the seeds formed in a single year should be allowed to grow, they would be so thick that none could mature—nature having ordained a great surplus of all seeds, and thus amply provided against scarcity. But this surplus provision is too obviously a principle of nature to require further amplification, and its applicability to the case before us is too apparent to need argumentation, and, of course, lets down this doctrine of extreme continency.

This doctrine finds unequivocal confirmation in the analogy furnished by the entire animal kingdom touching the frequency of this function—a species of argumentation the force of which is irresistible. Propagating just as man does, what is best, *in and of itself*, is best for both animal and man. The law involved is clear.

“ This reasoning,” many will say, “ is conclusive. We see no way to ward off or escape its conclusions ; yet we do not like to admit them. They are utterly at war with the habits of all married subjects. They curtail the principal pleasures of wedlock, yet leave us all its cares and drags ;* so that, once admitted, few would assume the bur-

* The *cares and drudgery* incident to the family, are all *pleasures*. Every single thing necessarily appertaining to the family is *pleasurable only*. A most egregious error generally prevails in regard to this subject, which we shall endeavor to correct in the work announced in the preface, by giving a few *recos*, alias directions, for ren-

dens of marriage for so paltry a return. Above all, such continence it is not in human nature to observe, when so powerful and perpetual a temptation, enforced by all the ardor of passion in both, added to such facilities, are set for both parties, as wedlock proffers."

Bear in mind, that to observe the ordinance of nature in this respect, is not difficult—it "*whistles itself*"—is not self-denying, but is both easy in itself and yields the very perfection of this species of pleasure; and to suppose that frequent indulgence even in wedlock aids the government of this propensity, is a great mistake. *The converse* of this is the result. Indulgence inflames, necessarily and always, in wedlock or out of it. The more it is indulged, the more it demands. If it cannot be governed by continence, it certainly cannot by gratification. Moreover, it is certain that excessive indulgence in wedlock kindles fires that burn out of it, and consumes the virtue of untold thousands who would otherwise remain virtuous. But, of this in our supplement. Besides, far, *very* far, is it from nature to spread temptation before us, and then punish for yielding. Nature *never* tempts: "But every man is tempted when he is drawn away of *his own* LUST, and enticed,"* not by nature, to obey whom is always easy.

There is a feeling in human nature which instinctively husbands whatever is deemed especially valuable. Pre-eminently does this feeling treasure up and cherish whatever appertains to love. Much more, to the feast in question, which, moreover, imbodyes an ingredient of holy *sacredness*, to tarnish which by familiarity shocks us as sacrilegious. Those whose love is of the very highest order, instinctively regard this its ultimate repast as the "holy of holies" of the human soul—that inner temple of life which

dering the family the happiest place on earth, and banishing all its cares, perplexities, troubles, &c.—in short, every thing at all disagreeable.

* James i. 15.

should be entered only on the most hallowed anniversary—that most dainty banquet of their being, and therefore to be reserved for the choicest occasions of life. When, therefore, the pure-minded and tenderly devoted bridegroom entertains the higher order of spiritual love for his adored spouse, will he not regard her as too pure and holy to be carnalized at once for carnality's sake? Will he not reserve her purity for that "natural use" which shall make them parents? * Paul imbodyes this sentiment when he says: "Nevertheless, he that standeth fast in his heart, having no necessity, but having power over his own will, and hath so decreed in his heart that he will *keep his virgin, doeth well.*"† Indeed, spiritual love *quells* animal desire as such, and remains content with that holy communion of *soul* described in section five—what was said there of love, applying here to this function—finding enjoyment of a far higher order in folding its beloved object in the arms of tenderness, and bestowing and receiving mutual caresses and embraces of love without one carnal desire as such. The supposition that *all* sensual pleasure is imbodyed in this *ultimate* fruition, is most egregious. Pardon the freedom of adding, that those soft accents and tender caresses, to participate in which the pillow of rest invites the married pair, are vastly more pleasurable than ultimate indulgence, because, allowing that spirituo-sexual magnetism

* Precipitancy is certainly injurious, besides thwarting the very pleasure sought, especially of the bride. Wait, at least, till that shrinking, trembling diffidence with which nature has invested this matter, has been obviated by personal familiarity, and time allowed for mutual acquaintance and desire. Besides, haste is the product of animality; whereas, by a law of our very being, propensity should always be governed by the higher faculties, which dictate that the wife be allowed to remain the maiden till both are prepared to fulfil the parental function and destiny.

† 1 Corinth. vii. 36. See also verse 35, and compare the entire tenor of this chapter with the doctrines of this work; which, however contrary to public sentiment and practice, are nevertheless sustained by high authority.

mentioned in section five, to be imparted and imbibed, "without let or hinderance," from a large serous surface, besides being perpetual, and increasing by exercise, while animality soon cloy, and also consumes the relish for this higher banquet of love. Indeed, this pure and protracted embrace is the compensation proffered by nature in lieu of sensual gratification, and infinitely the superior, because it embodies the highest and holiest emotions contained in our nature, and yields the most soul-hallowing and exalting repast on which mortals can banquet. Still, nothing but the very highest order of love will thus sanctify and subdue propensity. *But this will.* But why enlarge? The world is not yet prepared to receive or appreciate a doctrine which exalts the spiritual so far above the animal. Yet the pure minded few, and those only whose love has never been carnalized by disappointment, will understand and obey; and we trust, future ages, whose spirituality shall purify and exalt this function to its primitive destiny, will cause the clamors of propensity as such to cease, and enable mankind to find their highest happiness in fulfilling the ordinance of nature.

An infallible guide as to frequency, is to be found in its effects on love and offspring. This function being the imbodiment of the former, and the servant of the latter, whatever amount of frequency is promotive of spiritual love, and the consequent endowment of offspring, is right, and even duty. Nor is the argument destitute of plausibility or force, that this mutual banquet promotes the highest happiness of its participants, and thereby their mutual love; and hence the endowment of offspring. If so, the married may enjoy this boon and bounty as frequently as is compatible with health, and the oftener the better. Admit that one function may have two primitive offices, and that the secondary office of this function is to promote connubial love, by augmenting connubial happiness, and we are furnished with "the largest liberty" not positively injurious to health.

But, difficult of complete demonstration as is this subject, one universal guide as to frequency should undoubtedly take precedence over all others. We have already adduced woman's love as the touchstone of the nature of true love. We have also shown that this parental function, the frequency of which we would now determine, is only the ultimatum of love—that both are governed by the same laws, and the former only the incipient stages of the latter. Why, then, should not woman be the umpire in this doubtful case? And this view is both sustained and rendered conclusive by that arrangement which has rendered the male always prepared to fulfil his part of the propagating function; whereas the female is not always thus prepared. Her very nature precludes her perpetual preparation in ways too apparent to require mention. What could render the conclusion more self-evident, that man should wait on woman in this matter of frequency, and not woman on man? That man should never obtrude on woman, but simply hold himself in readiness, subject to those invitations which woman knows full well how to give, without the shadow of impropriety, and, in reality, leading while she seems to follow? She, then, is that final umpire by which every husband should never fail to abide, and which, if allowed to control this whole matter of frequency, will conduct nearly every married pair to complete connubial felicity.

Of course, only healthy wives are qualified to regulate this delicate matter. Either disease or prostration in the organs of her sex renders her decision erroneous, absolutely; yet, even then correct, relatively—renders her too spiritless in reality, yet, under existing circumstances, though she would be averse to due frequency, yet, more than she desires would be injurious to her; and the husband must conform to the required denial. His lot is less fortunate, yet non-conformity will only increase his misfortune. Even then his wife is his judge; and his only appeal consists in

restore her to health, and thus increase the enjoyment of both

Yet the opposite not unfrequently occurs. When female complaints cause slight inflammation instead of torpor, or a chronic fever, the result is undue desire, or that insatiable nymphomania, which not unfrequently afflicts the gentler sex. Nor will the desired frequency here effect a cure. It will only aggravate. So that voluntary restraint in such cases becomes indispensable.

Undue desire or torpor may arise from other causes—may often be hereditary—yet these exceptions leave our great governing rule of frequency to be determined almost exclusively by women who are healthy and perfect as females—an umpire to which gallant men should not object, and by which he should be proud to abide. Conclusive as is the argument of one interview at a birth that result should give place to this. Yet between the two, less disparity probably exists than appears at first sight. When woman is prepared for the recipiency of the germ of life, nature indicates such preparation by an intensity of desire both not to be mistaken, and highly promotive of the endowment of offspring. Before such preparation, and after such recipiency, her desires are, as at these times they should be, too tame to impart the exalted impress given by high-wrought passion to progeny, and the pleasure attendant on this function, is comparatively insipid—one exalted interview surpassing scores of tame embraces. And if parents would diminish their frequency so as to enhance ecstasy, they would be incalculable gainers in the amount of pleasure experienced, besides doubling, perhaps quadrupling, all the endowments of their offspring. No mistake can be greater than the prevalent supposition that hymeneal pleasure is in proportion to frequency; whereas it is in the reverse ratio. Do we not enjoy a single meal, when really hungry, more than scores when not so? So here, frequency begets satiety, and gluts the appetite and enjoyment. Suppose New Year came once a week

we should take less pleasure in fifty-two new years than we now do in one, because frequency would render it insipid; whereas now weeks and months are spent in most delightful preparation and anticipation of this one day, which is often an instrument of more and more exalted pleasure, than any entire month of the year. The applicability of this illustration to the case in hand, is too apparent to require specification, and the practical lesson here taught, should induce the married, merely as a means of securing the very pleasure sought, to partake less often, that it may be with a keener relish.

Bear in mind, that we write to PROMOTE sexual pleasure instead of to curtail it. We recommend abstinence in order to increase the sum total of enjoyment, and deprecate frequency, because destructive of the very pleasure sought. The epicurean philosophy is the true one. Self-denial forms no part of our creed. We go for *SELF-enjoyment* in the fullest sense of that term, and in its application to the subject in hand. We wish to show parents how they can the most effectually ENJOY this banquet, instead of diminishing one iota from hymeneal bliss as such. That exercise of this function is most concordant with nature which yields the most enjoyment, both in and of itself, and in its various and multifarious bearings on our other enjoyments. Thus qualified, neither our motives nor our philosophy can well be misunderstood; for we give the largest liberty compatible with the highest sexual enjoyment, to promote which is the one desire of both this section and this work. Call me not a hymeneal Stoic, but ERICURE; yet as gluttony precludes gustatory pleasure, and as a single meal, eaten with the keen relish conferred by appetite, gives more and more exalted pleasure than scores without it, so hymeneal postponement is the secret of hymeneal appetite and pleasure; while as the gourmand can never know exalted gustatory pleasure, so the cloyed advocates of connubial frequency necessarily deprive themselves of most of the pleasures they

seek and what few are left, are embittered. We therefore trust, that we shall be remembered with gratitude for advocating this doctrine of abstinence by all who put it in practice, though most of our cotemporaries who take similar ground, have been visited with unmitigated censure from all. Are not our arguments sound, and our conclusions the true interpretation of nature's ordinance touching frequency?

But its *kind*, and the *feeling and spirit* with which it is participated in, determine its influence on love even more than frequency, which, however, it involves. Compare the effects on love of indulgence sought for its own sake, with that sought as a means of offspring. Their difference is heaven wide. The former sensualizes and depraves, necessarily and always. Behold its brutalizing influence on the sensualist! Scrutinize the expression of his countenance, the tones of his voice—all he says and does—and you discover the escape of grossness, vulgarity, animality, and lust from every avenue of expression. Nor is it difficult, from these and other indices of carnality, to detect the sensual and the wanton.*

It also breeds disgust for its paramour. We are compelled by a law of mind, to regard a frequent partner of sensuality as a kind of *animal tool*, a mere sexual *thing*, gross, low, and sensual. This shows *why* the libertine, however intently he pursued his "game," before indulgence, always becomes indifferent after desire is sated, and finally casts her off. This is *always* the case, because based in the law of mind that sensuality, in and of itself, degrades its joint partner in their own eyes, and in the eyes of each other breeds disgust of self and one another, deteriorates the moral tone, and demeans and animalizes the entire being! This abasement is *inherent* in excessive indulgence for its own sake; nor does marriage wipe away the pollut-

* These signs, and also those which disclose self-abuse, will be found in our supplement

ing stain. Carnality is carnality, the world over, in wedlock as much as out of it, and *constitutionally* "breeds contempt, disgust," and hatred, even between the married. This must *always* be the case where animal indulgence is sought; the laws of nature knowing no difference between those *legally* married or unmarried. I speak of mere animal indulgence as such.

Does not this principle develop one cause of the *mighty* difference in the estimation in which lovers hold each other before marriage, compared with their mutual estimation—*depreciation*—afterwards? That such depreciation often—*generally*—does actually take place, the recollections of most that are married, are vouchers. Let them compare notes touching their mutual estimation before the first interview with that entertained afterwards, and say whether it does not almost always humble and depreciate each in the estimation of one another. Did it not go far to dispel that association of the angelic before entertained, and substitute one much lowered down, perhaps debased to the *thing*? But for ruthlessly invading the bridal sanctuary, it would be in point to put some home questions concerning this matter, yet this sacred veil must not be removed. But we call upon the bridegroom to testify whether indulgence did not breed a feeling of commonness and depreciation in place of the most exalted estimation. Yet these deteriorating effects on love are experienced by those only who seek carnal gratification *as such*. But, alas! these form the mighty many!

Far otherwise is the effect of this banquet, if served for the express purpose of becoming parents. Let the fond bridegroom preserve the hymeneal jewel of his adored bride till both are prepared for offspring, and let parentage be the primary object sought, and hymeneal pleasure only secondary, just as the gustatory pleasure of eating should be secondary to its *results*, and this holy intercommunion, so far from lowering down either in the other's estimation

will incalculably *elevate both*. It will radiate the eyes of the doting husband with additional lustre, and cause those of the devoted wife to glow with increased tenderness, as they interchange looks and tokens of love; because each will prize the other as a co-worker and joint partner in achieving the most desirable object of life. Nor will the prospective mother shed one tear, or heave one sigh of sorrow, over her cherished, but now sacrificed jewel, because its loss is the gain of one infinitely dearer—one that opens up the gushing fountain of maternal tenderness *in addition* to all the ravishing joys of connubial love. Not a blush of shame tinges the cheek of modesty, as she exchanges looks and tokens of conjugal affection with the father of her dear babe; but, so far therefrom, by all her maternal pleasures is her estimation heightened, and her love augmented. To thus have offered up the maiden on the altar of the matron, only swells her flood of joy and bliss; whereas to be defiled by sensuality but humbles and debases, without leaving in return one single item of value. Even chance maternity, when she sought carnality, always pollutes, never elevates.

Dear reader, seest thou now the different effects on love of the carnality and the spirituality of this function? That the former vitiates and poisons all it touches? That the latter sanctifies, and purifies, and perfects? •

Having now laid the entire issue before his readers, the Author lays the unction of frequency and character upon their own souls. Choose, individually, between the blessing and the cursing. But whether you serve up this banquet frequently or rarely, partake thereof *only* in the highest and holiest possible exercise of spiritual love. Carnality, frequent or seldom, necessarily corrupts. The doctrine of frequency, so much more congenial than continence, may be the order of nature—is, *provided* it promotes spiritual love, which it may do in case one function can have two offices—nature's warrant for which, however, is less clear—and in case this bounty is enjoyed *only* as a *mutual inter-*

change of holy love; otherwise, NEVER. Beloved reader! May a vigorous intellect determine thy choice, and moral purity guide thy participation. God forbid the sacrilegious prostitution of this highest and holiest human function to brutal lust!

May this humble treatise go forth to PROMOTE CONJUGAL AFFECTION—to SANCTIFY THIS BANQUET OF LOVE—to ENDOW OFFSPRING with the best physiology and the highest mentality in the power of parentage to confer; and incalculably to ADORN, PERFECT, and BLESS MANKIND, both now and for ever.

APPENDIX A

This law, that progeny inherit those particular states of mind and body, existing in parents at the time the former receive being and character from the latter, also governs all that propagates. This is rendered apparent by the fact that all animals procreate by and while in the exercise of those functions which predominate in their natures. Thus, flight is the great function of all birds—that by which they procure most of their subsistence and pleasure—and accordingly they fulfil this parental function WHILE USING THEIR WINGS, and cannot without them, especially the male. Yet domestic fowls, which seldom use their wings, use them a little, and proportionally little at this period. House flies use their wings very actively both in the coupling function, and during their whole lives. This is equally true of insects generally, of which the butterfly is another example.

Behold the contrast in crawling animals—the male CRAWLING, instead of flying,—a coincidence which pervades both kingdoms.

Waterfowls, again, fecundate their eggs near the water—ducks, the most attached to this element, IN it; but geese, less attached, near it. Fish impregnate their spawn while swimming, thus doubtless promoting the swimming propensity of their product.

Vicious animals, again, are far more ferocious at this period, than at any other. Of this dogs are examples—the female yelping and snarling at her pursuers, and the male biting and fighting his competitors. Lions, tigers, leopards, panthers, catamounts, and cats—all carnivorous animals—are terribly fierce at this season. Turkeys, geese, prairie hens, and all the fighting species of the feathered tribes, contend combatively at this period, but do not bite destructively. Horses bite, and kick, and contend while coupling, and their progeny are desperate when not subdued, or when cornered. Behold in these and kindred examples, the sweeping universality of this law of propagation.

Behold, also, in the ferocity of all vicious animals at this period, contrasted with the amiableness and sweetness of the dove, and in the coarse, rough, harsh manner of the former in opposition with the

softness and gentleness of pigeons, another conclusive proof that offspring takes on those particular states which exist in parents at the period of procreation. What can equal the tenderness and loveliness of the dove while fulfilling the parental destiny, and what so gentle and lovely as their product? And does no relation of cause and effect obtain between these coincidences?

Running animals, again, unite to parent their young while in the midst of a violent and protracted chase. The deer, and all its species, are extraordinary runners, and in accordance with our law, run, for days together, while the sexual fever rages, which, from this circumstance, is appropriately called "the running season." Dogs furnish another running example. The female, at this period, frisks about awhile, and then starts off at full speed, and the male follows up, both racing for hours, sometimes days, before and after they unite, and accordingly, their progeny's leading trait is to run. Why not, since they received being and character while both parents were in full chase?

The horse, especially, when wild, furnishes another pertinent example; and when even domestic horses are turned out together, male and female, into field or forest, the female refuses gratification till pursued for hours and days, until both are heated up to a perfect foam, and to the farthest point previous to incipient exhaustion; and our stock breeders set both in motion as a preparation. The male is also compelled to put forth extraordinary exertions of strength in order to rear and support himself at the required height, and the female both to sustain her burden and resist the propelling efforts of her paramour till the flesh of both is all knotted up into ridges and bunches, as can be easily seen. Behold in the speed and strength put forth by both, and in the burden borne by the female, the coincidence with the travelling, drawing, and carrying capabilities of this animal.

But the bull, though obliged to put forth prodigious exertions of strength in order to parent his young, runs a little, yet comparatively but little, and hence his progeny is powerful in strength, yet lacks speed. The sexual habits of the buffalo—fierce, powerful, ranging—also correspond with our law; while all lively, brisk, sprightly animals are particularly so at this period.

Nor are these illustrations, striking and sweeping as they are, by any means all; but the reader's own knowledge and observation will enable him to follow them out to any required extent. Yet they are sufficient to establish this great law—as universal as it is palpable—

What the habits and peculiarities of all animals are especially manifested when they unite to propagate. Now, are all these striking coincidences merely casual? Are they not rather the instrumentalities employed by nature for perpetuating these peculiarities? What more or clearer evidence is required to teach parents that their children will take on those several states of mind and body existing in themselves at the period of parental union? The law here illustrated pervades all animated nature, and teaches parents, with all the emphasis of their regard for their children, to put themselves into those states previously which they wish their offspring to possess through life. Behold, in the body of the work, the value and applicability of this law to the improvement of mankind!

APPENDIX B.

INCREASE OF POPULATION.

The Circassian race usually doubles itself every twenty-five years. Our national population doubles every twenty years. Let us assume thirty years, so as to be at least within bounds, and 20,000,000 is our number in 1850. In 1910 we shall equal 80,000,000; within less than a hundred years, 160,000,000; and in a little over two hundred years, which some of our grandchildren's grandchildren will doubtless live to see, it will be 1,280,000,000, or seventy-two then to one now. Old people often tell with surprise how small our towns and cities were fifty years ago, and all of us are witnesses of their extremely rapid increase. Now, let this increase continue with its present ratio, and it will soon fill our whole earth completely full—will cram every mountain, and valley, and river, to their utmost capacity, yet unless checked, go on still to multiply human beings at a frightful ratio. Nor is this period so far off but that it will eventually come, and come it must, even in spite of any cause of premature death, for this is the earth's destiny.

But, this period arrived, what will arrest its multiplying progress? Or must all its inconceivable horrors—universal starvation, and consequent desperation—be let loose upon a world literally covered with human masses? This is certainly far from being an ordinance of nature. All her provisions tend to happiness: none to misery. Suffering—AGONY—the like of this, she will not allow—will effectually prevent.

But How? Will not Amativeness exist then, as now? And, existing, will it be satisfied with begetting two offspring in a life time? This implies a feebleness inadequate to the due endowment of even these two; for it must exist in great power, in order to confer a powerful organization in its products. Or will mankind be so conciliatory to one another, that many, to oblige others, will forego becoming parents? This cannot be expected. Or will all learn and practise self-denial sufficient to resist all indulgence of this passion, excepting twice to each human being? But, as already seen, nature never requires self-denial at our hands. Or will infanticide be practised? No! for this is too monstrous in itself, and cannot be perpetrated without destroying the mother's health and life. Besides, nature's motto is not "Of two evils, choose the least," but "no evil; ALL good." By what pleasurable means, then, will she arrest this multiplying propensity? By the SPIRITUAL LOVE of section five, and the continence of our last section—means amply sufficient to prevent any more propagation than is sufficient to replace the then existing number, not only without any sexual self-denial, but the doctrine of our last section being true, with the highest connubial love and happiness parents can experience. Amativeness will then love the virtues of its partner more, and the person less, and substitute the commerce of soul there pointed out for that of body now so excessive. Besides, all the passions will then become purified and sanctified, as shown in our articles on Progression in the Phrenological Journal, and of course lust will give place to love in an order of purity and power infinitely more pleasurable than the sensuality now as it is.

AMATIVENESS:
OR
EVILS AND REMEDIES
OF
Excessive and Perverted Sexuality
INCLUDING WARNING AND ADVICE TO THE
MARRIED AND SINGLE.
BEING
A SUPPLEMENT TO "LOVE AND MARRIAGE."

BY O. S. FOWLER,
PRACTICAL PHRENOLOGIST.

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"Wherefore God gave them up to uncleanness, through the lust of their own  
hearts, to dishonor their own bodies between themselves."—PAUL.  
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PREFACE.

Every human function is perfect when exercised in harmony with its primitive constitution; but, when perverted, occasions suffering proportionate to the happiness its right exercise confers.

Pre-eminently is this true of the sexual function. It was instituted to perpetuate our race, but has been perverted to a depraved use, more, probably, than any other faculty, and occasioned more misery.

It is high time its ravages were staid; but who is there to come up to the "help of the Lord" and of humanity against this blighting curse? The pulpit—that ordained watch-tower of morality and exponent of sin, is comparatively mute concerning it, at least touching its worst forms—an omission utterly unjustifiable. The medical profession, whose duty it is to sound the alarm and diffuse knowledge, is mostly silent; yet pockets the wages of sins and sufferings it should obviate. Lawyers live on the fees tendered by this propensity, more, probably, than from any other crime perpetrated by our fallen nature; besides being infinitely above (? below) attempting its remedy. The moralist is silent, and the philanthropist is dumb. Most of the self-constituted watchmen on the walls of the public safety, are "dead dogs," seeming afraid to touch this vile thing. A mere moiety attempt to arrest this mighty current, yet the aggregate effort is utterly insignificant compared with the evil. Nor can more be said of the mode. None have the keys. None beard the lion in his den. Of the few recent productions on this subject, none have effectually probed this festering bile to its core, or anointed it with an effectual remedy. Nor can this be done but by understanding the PRIMITIVE CONSTITUTION of this element, and thereby the consequences of its perversion.

Phrenology mounts the breach. It describes the evil. It weeps over its ravages. It points out the remedy, and the Author claims to be its humble expositor. Long has he seen and sighed over this monster disease and wretchedness. He hoped to have escaped both the wo of silence and the odium of utterance by its effectual exposition from some other quarter. But he has seen nothing which did full justice to this subject. Not that he would disparage the earlier efforts of that noble apostle in this cause, Dr. Woodward, from whom he so often quotes. Almos. the first among distin.

guished men to open the battery of FACTS upon this enemy of all good. Above all praise his noble efforts in this forlorn cause. But his "Hints to the Young," have not sufficiently explained the RATIONALE of the injury sensuality inflicts, or attempted to reach more than a single form of lust. Nor, even if it had, would this work be uncalled for; because our thoughtless youth need "line upon line," and the married require "precept upon precept." This work may find its way where his has not gone. "Facts," &c. "to Young Men" we cordially recommend. They have done good; yet they occupy ground less comprehensive and scientific than that assumed here. Mrs. Gove has awakened attention to this sin and shame of too many of her own sex; yet we endeavor to grapple this goring monster "by the horns," and expose the WHY AND HOW of this frightful evil. TO DISSEMINATE KNOWLEDGE is our object. INFORMATION is the required preventive. Our misguided youth dream not that they are sinning, nor suspect the direful consequences that impend, till their ruin is well nigh complete—till their bark of life is stranded on the quicksands of inflamed passion, or dashed to atoms by the billows of lust in one or other of its forms.

The married, too, need warning. Thinking themselves entitled to a perfect glut of indulgence in wedlock, they little suspect it as the cause of their physical diseases or mental alienations. Nor has the warning voice probably ever before been raised in their ears.

Let not the erring think that we come to scorn or deride. We proffer pity for your folly, and ointment for your self-inflicted wounds. So far from casting reproaches, we would put you again on the feet of self-respect, and the road of restoration.

Those who object to the presentation of this subject, or think it uncalled for, err in judgment. They may sit supinely if they will, and even bark, but shall neither hinder us from snatching from the fires of lust those half consumed brands within our reach, nor wrest from us the joys of doing good, or the thanks of suffering humanity

CONTENTS.

CHAPTER I.

PREVALENCE OF SENSUALITY.

PAGE

Its prevalence among the Ancients. Sodom. Venus. Jupiter. Alexander. David. Solomon. Nero. Poppo. Quotation from Tacitus. Courts. Emblems of the French Revolution. Number of courtesans. Select prostitution. Virginity bought and sold. Seventy two venereal patients. Few preserve their purity. Matrimonial excess. Self-abuse. Boys. A boy. West-Point. Opinions of Dr. Woodward, Wm. C. Woodbridge, E. M. K. Wells, the Author, Dr. Ascott and Dr. Snow. Prevalence among females. Mrs. Gove's testimony. Facts. Exhortation.

CHAPTER II.

EFFECTS.

HAPPINESS—its object. Misery when perverted. It injures health. Exhausts the body. Reason. Facts. Gross temperaments sustain less injury. It drains the feeble organs first. Opinions of Physicians. This secretion imbibes a great amount of vitality, which indulgence wastes. It inflames the whole system. Inflammation produces pain. It enfeebles offspring. It diseases the sexual organs, and this deteriorates the manhood or womanhood. Mutilated animals. It diseases the whole system by diseasing this apparatus. Reason. It deranges the brain and nervous system. Lunatic Asylums. Dr. Clark's opinion. It engenders depravity in all its forms. Licentiousness and vice go together. Purifying this passion will obviate other forms of sin. It perpetuates and renews itself. The first indulgence.

CHAPTER III.

THE EFFECTS OF PROMISCUOUS INDULGENCE, MATRIMONIAL EXCESS, AND SELF-ABUSE, COMPARED.

LICENTIOUSNESS. Venereal diseases. Transmitted. Prevalence. Sandwich Islanders. Sale of Books. Matrimonial excess. Facts. It ruins the health of women. Kills many wives. Impairs most. Impairs or prevents offspring. Indulgence during pregnancy. Husbands mainly to blame. Private sensuality same as licentiousness. Comparison of the two. More prevalent. More accessible. More injurious. The dilemma.

CHAPTER IV.

SIGNS OF SENSUALITY IN ITS VARIOUS FORMS.

SATAN never keeps secrets. It reveals itself. The hands. Signs of sensuality and self-pollution. Rake. Other signs of solitary libertinism. Sin and lust. Pain in the back. Reason.

CHAPTER V.

REMEDIES.

NATURE furnishes cures for most violations of her laws in which structure is not impaired. Self-cure. Total abstinence. Prayer. Regain health. Cold water. Bathing. Wet bandages. Shaving the organs. Avoid all stimulants and irritants. Tobacco. Tea. Coffee. Dr. Woodward's opinion. Keep doing. Wedlock.

CHAPTER VI.

PREVENTION.

PREMATURE development of Amativeness. Nature postpones this passion. Causes of its premature development. Conversation. Novel reading. Diet.

CHAPTER VII.

TREATMENT OF THE ERRING. MADAM BESTELL. ITS PROMOTION. CONCLUDING ADVICE.

a judge: now will we deal worse with thee than with them. And they pressed sore upon the man, *even* Lot, and came near to break the door."—*Gen. xix. 5-9.* When, and for what did Babel fall? When the whole city was revelling in lust, and *because* of her "fornication and all manner of uncleanness." Against what did Paul most vehemently declaim? "For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature. And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet."

Of what did Alexander die? Shameless debauchery. David, "the man after God's own heart," with all his scores of wives, must ravish Bathsheba; and Solomon, with all his wisdom, yet reveled in carnality. Those who brought the faithless woman to Christ, to a man the victims of this crime, and probably fair samples of their nation, else why should their laws thus vehemently denounce this sin? The greatest philosopher of Greece marries a courtesan with honor! Behold licentious Rome! The marriage rites a rope of sand, broken by every wanton desire! What made Poppea queen of the "mistress of the world?" Her sexual passions, and shameless adultery. Hear Tacitus describe a sample feast of licentious Nero:—

"I shall here give a description of this celebrated entertainment, that the reader, from one example, may form his idea of the prodigality of the times, and that history may not be encumbered with a repetition of the same enormities. Tigellinus gave his banquet on the lake of Agrippa, on a platform of prodigious size, built for the reception of the guests.

"To move this magnificent edifice and fro on the water, he prepared a number of boats superlatively decorated with gold and ivory. The rowers were a band of Pathics. Each had his station, according to his age, or his skill in the science of debauchery. The country round was ransacked for game and animals of the chase. Fish was brought from every sea, and even from the ocean. On the borders of the lake brothels were

erected, and filled with women of illustrious rank. On the opposite bank was seen a band of harlots, who made no secret of their vices, or their persons. In wanton dance and lascivious attitudes they displayed their naked charms. When night came on, a sudden illumination from the adjacent groves and buildings blazed over the lake. A concert of music, vocal and instrumental, enlivened the scene. Nero rioted in all kinds of lascivious pleasure. Between lawful and unlawful gratifications he made no distinction. Corruption seemed to be at a stand, if, at the end of a few days, he had not devised a new abomination to fill the measure of his crimes. He personated a woman, and in that character was given in marriage to one of his infamous herd, a Pathic, named Pythagoras. The emperor of Rome, with the affected airs of female delicacy, put on the nuptial veil. The augurs assisted at the ceremony; the portion of the bride was openly paid; the genial bed was displayed to view; nuptial torches were lighted up; the whole was public, not even excepting the endearments which, in a natural marriage, decency reserves for the shades of night."

What was chivalry, the reigning passion of mankind for many ages, but this same element slightly modified and restrained? Look in upon the courts of Henry the Eighth, Charles the Second, of all the Bourbons, and Stuarts, and Louis's, and in short, of all the thrones of all the old world, ever since they stood, and say from these tolerated examples in high places, what must have been the morals (? immoralities) of their subjects. Behold the emblem of the "Bloody Revolution"—an unclothed courtesan! Is it any wonder that a majority of all the children born in licentious Paris are born without the sacred pale of wedlock, or that the marriage rites are almost wholly disregarded, and virtue is counted a weakness? Promenade the fashionable walks of our great cities, and mark the crowds of harlots proclaiming their own shame without a blush, and setting themselves up for a price! Look in upon those dens of infamy which infest every street in all our cities, disgrace every village, and pollute probably every town in the land, besides blasting, by uncounted thousands, our loveliest daughters of female innocence and perfection, and slaying the noblest specimens of manhood's towering pride!

a judge: now will we deal worse with thee than with them. And they pressed sore upon the man, *even* Lot, and came near to break the door."—*Gen. xix. 5-9.* When, and for what did Babel fall? When the whole city was revelling in lust, and *because* of her "fornication and all manner of uncleanness." Against what did Paul most vehemently declaim? "For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature. And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet."

Of what did Alexander die? Shameless debauchery. David, "the man after God's own heart," with all his scores of wives, must ravish Bathsheba; and Solomon, with all his wisdom, yet reveled in carnality. Those who brought the faithless woman to Christ, to a man the victims of this crime, and probably fair samples of their nation, else why should their laws thus vehemently denounce this sin? The greatest philosopher of Greece marries a courtesan with honor! Behold licentious Rome! The marriage rites a rope of sand, broken by every wanton desire! What made Poppea queen of the "mistress of the world?" Her sexual passions, and shameless adultery. Hear Tacitus describe a sample feast of licentious Nero:—

"I shall here give a description of this celebrated entertainment, that the reader, from one example, may form his idea of the prodigality of the times, and that history may not be encumbered with a repetition of the same enormities. Tigellinus gave his banquet on the lake of Agrippa, on a platform of prodigious size, built for the reception of the guests.

"To move this magnificent edifice, and fro on the water, he prepared a number of boats superlatively decorated with gold and ivory. The rowers were a band of Pathics. Each had his station, according to his age, or his skill in the science of debauchery. The country round was ransacked for game and animals of the chase. Fish was brought from every sea, and even from the ocean. On the borders of the lake brothels were

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All France, all England, all America, all the civilized world, thronging with wanton women and licentious men!

Nor is this vast concourse the half of those who buy and sell the polluting embrace for a price! Private, or more properly *select* prostitution, more common still! Pretended widows, who claim to live by industry, members of churches, visiting the sanctuary only to mark and entrap their man by knowing looks, lascivious smiles, and all the wily arts of this enticing passion—that great maelstrom of the devouring pit! All this, besides that still more extensive, still more depraved, indulgence *for its own sake*, participated solely to gratify carnal, debasing lust, throughout every nook and corner of our land! How vast the number of seductions, of abortions, and of illegitimates, which annually disgrace our age! VIRGINITY SOLD AT A PRICE! WALL-STREET BROKERS ACTUALLY SPECULATE IN MAIDENS!!* MOTHERS SELL THEIR OWN YET UNPOLLUTED DAUGHTERS to beastly sensualists! Oh, Christianity! where is thy purifying leaven? Oh, philanthropy! where are thy tears? Oh, depravity! where is thy limit?

Think not that I over-rate. I would not defame my race; but converging facts and testimony which can neither be gair-sayed or resisted—especially the Author's professional practice, and extensive observation of men and things—give him access to sources of information, and to individual histories which extort the reluctant declaration, that few have more than the faintest conception of the fearful extent to which this vice, in all its appalling forms, is practised! It is THE ruiner of our

* It may not be believed, but can readily be proved, that Wall-street brokers BUY AND SELL VIRGINS AT A PRICE; less, but none the less real, than the southern slave-broker obtains for human flesh and blood! And to supply this accursed mart, pimps and stool-pigeons scour our country, ply every art, and too often FORCE. Yes, women are caught up IN OUR STREETS, GAGGED, thrust into a waiting carriage, and then worse than murdered, by ruthless villains, just to gratify this hellish passion. And some ARE murdered! Ye behold the public apathy!

youth, of both sexes, and still more, of our husbands and wives. Almost every other man you meet bears its beastly mark upon his brow. Called for, and furnished, at the bars of our hotels as shamelessly as cigars or wine!

A few palpable facts. A single physician in a factory village of some two or three thousand inhabitants only, had at one time *over seventy venereal patients*, besides many who were under the care of other doctors in the place! Look at the practice of those who advertise to cure this class of diseases. Catechise physicians on this point. Cast your eye over almost any newspaper, and then see how much of their relative space is occupied with advertisements of cures and practitioners of "certain delicate diseases!" This diabolical business advertises *doth's* and quadruple above any other! *This* tells the doleful story. And the countless bills—half of all you see posted up in all our cities—echo its saddening notes! Madam Restell's riches and murders, re-echo more plaintive still, the groans and woes of unhallowed passion! A physician recently avowed his belief, that if, by any secret means, however painful or dangerous, he could prevent progency, he could make a princely fortune in a year. Thank God! no one has found out a specific preventive. Nor ever should; because this will throw open the floodgates of passion, and trample under the foot of unbridled lust nature's great ordinance, nature's great laws. Hear our news-boys either boast of their licentiousness, or else tantalize those whose native modesty is not yet wholly effaced, of their failure! What kinds of edibles command the highest price in market? Those that stimulate this passion, and *because* they create impure desires. What mean those oyster stews, and crab-parties, and terrapin soups, and squash suppers, wild fowls, cloves, and a host of other like things? Eaten in many instances, in high (? low) life, expressly to beget unhallowed desires! Oh! shame, where is thy blush! Do you want more proof? Behold the fertile south! But particulars are too revolting, both as regards the beastly indulgence of whites with blacks and the number of

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PREFACE.

Every human function is perfect when exercised in harmony with its primitive constitution; but, when perverted, occasions suffering proportionate to the happiness its right exercise confers.

Pre-eminently is this true of the sexual function. It was instituted to perpetuate our race, but has been perverted to a depraved use, more, probably, than any other faculty, and occasioned more misery.

It is high time its ravages were staid; but who is there to come up to the "help of the Lord" and of humanity against this blighting curse? The pulpit—that ordained watch-tower of morality and exponent of sin, is comparatively mute concerning it, at least touching its worst form—an omission utterly unjustifiable. The medical profession, whose duty it is to sound the alarm and diffuse knowledge, is mostly silent; yet pockets the wages of sins and sufferings it should obviate. Lawyers live on the fees tendered by this propensity, more, probably, than from any other crime perpetrated by our fallen nature; besides being infinitely above (if below) attempting its remedy. The moralist is silent, and the philanthropist is dumb. Most of the self-constituted watchmen on the walls of the public safety, are "dead dogs," seeming afraid to touch this vile thing. A mere moiety attempt to arrest this mighty current, yet the aggregate effort is utterly insignificant compared with the evil. Nor can more be said of the mode. None have the keys. None heard the lion in his den. Of the few recent productions on this subject, none have effectually probed this festering bile to its core, or anointed it with an effectual remedy. Nor can this be done but by understanding the PRIMITIVE CONSTITUTION of this element, and thereby the consequences of its perversion.

Phrenology mounts the breach. It describes the evil. It weeps over its ravages. It points out the remedy, and the Author claims to be its humble expositor. Long has he seen and sighed over this monster disease and wretchedness. He hoped to have escaped both the wo of silence and the odium of utterance by its effectual exposition from some other quarter. But he has seen nothing which did full justice to this subject. Not that he would disparage the earlier efforts of that noble apostle in this cause, Dr. Woodward, from whom he so often quotes. Almos, the first among distin-

"What," says a fond parent, "our *high schools and college*, contaminated with this vice?" Even so, *They are the most infected*; first, because their boys are *highly organized*, and such experience proportionally greater pleasure and injury; and secondly, this vice pre-eminently is *catching*, especially as they commingle thus freely with each other.* An English medical author remarks: "Some children escape this knowledge till puberty; the majority, it is to be feared, however, commence earlier. * * * Schools generally have the credit of germinating this enervating fascination; but it is also acquired from the tuition of associates at home—from servants, relations, and others with whom they sleep." "Concealment," says A. Walker, "is quite impracticable."

Ruinous and prevalent as this practice is among boys, it does not end with childhood; but extends its sway, and deepens its power, as adolescence increases. One would think this a merely boyish, foolish, practice, which age would correct, but years only serve to *increase* it. I do not delight to scandalize my fellow-men; I would not trespass upon the reader's credulity—but I solemnly declare, as my deliberate conviction, that few of my own sex wholly escape this snare; while thousands on thousands die annually from this one cause! My sources of information are not few, nor limited, nor recent. This work I have contemplated for ten years, and of course directed my observations and inquiries accordingly. I have been consulted in cases, almost without number, by those on the brink of ruin, who sought relief from its consequences. I know its subjects by its infallible signs, and, go where I will, in the busy street, in the lecture room, in the family, they throng me like leaves

* This sending children to school, however select, is a most grievous evil; because, as children are imitative creatures, all the bad habits of all the scholars are adopted by all the others. Our common schools are complete nuisances, by thus propagating vice, nor can the evil be remedied till parents educate their own children. But of this in "Education."

in autumn. One who knows, and is connected with West Point Academy, said he believed it to be practised very generally at that institution; and that the debility occasioned thereby was the reason why so many of its students were unable to pass examination. In 1841, on application from the author of "Facts and Important Information for Young Men," in a communication to him on this subject, I expressed my views as follows:

"Philadelphia, Sept. 8, 1841.

"Mr. G.—Dear Sir: Your letter and book are received. I am right glad you have taken hold of this subject. Much as reform is needed in other matters, no reform—no, not even that in reference to alcoholic drinks—is demanded half as much as in reference to this solitary vice. To this conclusion my practice, which, you know, has not been limited, and my means of information, which have been varied and extensive, have led me reluctantly but inevitably. And, what is most deplorable, unlike other forms of vice which prey upon the coarse and the vulgar, this is even more likely to attack those of fine feelings and ardent temperaments, and otherwise unblemished morals. They are not aware that this is one of the greatest sins they can commit.

"I have of late seen the evil to be so alarming, and its ravages on the intellect, and morals, and health, so fearful, that I have contemplated preparing a work on the phrenological organ of Amativeness, to consist mainly of the physiological, intellectual, and moral effects of this vice; but I rejoice that you are before me in this matter.

"I could give you a vast number of facts that have come to my knowledge. A few days ago, a young man, who had been a *gentleman*, called upon me, in a state of mind and body truly wretched—the mere wreck of a man. His head was affected and painful, the back part of it in particular; and his mind was literally distracted with those horrors which this indulgence always induces. His mind was flighty, his appetite destroyed, and the tones of his voice the very personification of grief. Both his head and his conversation gave evidence of superior talents in ruins. Fifty times, in the course of an hour, did he exclaim, "O my God, what shall I do! I am mad, I know it. What can I do?"

"In laying open his case, in order that I might give him advice, he mentioned his having been much addicted to this

habit, and would often bring his hands to these parts an invariable sign of their being in a fevered state, either by secret indulgence, or indulgence with the other sex. His anxiety was, to escape the mad-house and regain self-control; because on this he had always prided himself. On inquiring of him as to the prevalence of this evil, he said that nine-tenths of his acquaintances were given to it.

"On inquiring of one of the physicians in Blockley Alma House, Philadelphia, as to the number of its inmates who were brought into the insane department by its instrumentality, he started at once upon his feet, and spoke with great energy and emphasis of its influence in inducing derangement, and narrated several very interesting cases. In my visit to that institution, a few days ago, I saw several insane patients who were brought there by this vice, and whose hands were tied, to prevent self-pollution.

"If it is facts that you want, I assure you they exist in abundance in every degree of aggravation. Let the young be warned, for most of its victims become so *ignorantly*. Let us have light, especially in our *institutions of learning*; because there, the absence of exercise, the seclusion from female society, and the character of their studies, especially those that cultivate (vitiate) the imagination, all tend to induce and increase the evil."

Nor am I alone. *All* who say any thing, corroborate this sad testimony. Dr. Alcott, whose authority will deservedly be regarded as weighty, writes concerning it thus:

"We believe that there is not a town in New England, whose bills of mortality, from year to year, are not greatly increased by this fearful and wide wasting scourge. We believe that a majority of our diseases and infirmities—our aches, our pains, and our deformities too—after the age of puberty, are either induced or aggravated in this way. Believe it, did we say? Would to Heaven this expression were as strong as the nature of the case and the character of the facts warrant. *We know* it is so, as well as we know any thing of mathematical demonstration, or the actual testimony of our senses."

Dr. Snow of Boston confirms this painful testimony, as follows:

"Self-pollution is undoubtedly one of the most common causes of ill health that can be found among the young men

of this country. From the observations that I have been able to make, I am satisfied that the practice is almost universal. Boys commence it at an early age; and the habit once formed, like that of intemperance, becomes almost unconquerable. In boarding-schools and colleges, it obtains oftentimes without an exception. Hence the many sickly students, and the many young men of the most brilliant and promising talents, who have broken their constitution and ruined their health, as it is said, "by hard study!"

Nor, in my humble judgment, do any of these statements overrate the evil; but far underrate it, as regards its prevalence in this country. English authors speak almost as freely regarding its prevalence there. If it is less extensively practised in France, it is probably because licentiousness proper takes its place.

"But our *females*, at least, are safe," exclaims the fond mother. "My daughter's native modesty is her shield of protection." Would to God this were so! but facts wrest even this consolation from us. They may be less infected, yet woman, young and modest, is dying by thousands of consumption, of female complaints, of nervous or spinal affections, of general debility, and of other ostensible complaints innumerable, and some of insanity, caused solely by this practice. On this point, Dr. Woodward again thus speaks out:

"About two years ago, a young woman, aged twenty-two years, came under my care, in a state of the worst form of insanity. She was furious, noisy, filthy, and, apparently, nearly reduced to idiocy. She had been in this condition many months, and continued so for some time while with me. She was pale and bloodless, had but little appetite, frequently rejected her food, and was reduced in flesh and strength. Finding her one day more calm than usual, I hinted to her the subject of masturbation, and informed her that, if she practised it, she could not get well—if she abandoned it, she might. She did not deny the charge, and promised to follow my advice strictly. In two or three weeks from this time, she was perceptibly better; her mind improved as her health gained; and both were much better in the course of a few weeks. The recovery was very rapid in this case. At the end of six months

she had excellent health, was quite fleshy, and became perfectly sane; and has continued so, as far as we have known, to this time.

"Not long since, a case of periodical insanity came under my observation, the subject of which was a young lady. The disease had existed ten years without any material change. Suspecting that masturbation was the cause, I directed her mother to ascertain, if possible, and inform me. Some months after, I received intelligence that my patient was better, and that my suspicions of the habit were confirmed by the observation of her friends. The case is not without hope, although of so long standing, if the cause is removed.

"Three or four similar cases have been under my care recently, in which individuals of the same sex have been reduced to the same degraded state. They are now, and will continue to be while life remains, a melancholy spectacle of human misery, without mind, without delicacy or modesty, constantly harassed by the most ungovernable passion, and under the influence of propensities excited to morbid activity by a vice far more prevalent than has been supposed. A large proportion of the 'bed-ridden' cases, of which there are so many in the community, will be found to have originated in this cause."

Mrs. Gove, in her Lectures to Ladies on Anatomy and Physiology—subjects which every woman should understand—thus discourses concerning its prevalence among her sex.

"About eight years since, my mind was awakened to examine this subject by the perusal of a medical work that described the effects of this vice when practised by females. This was the first intimation I had that the vice existed among our sex. Since that time I have had much evidence that it is fearfully common among them.

"There is reason to believe that, in nine cases out of ten, those unhappy females who are tenants of houses of ill-fame, have been victims of this vice in the first place. Were this the peculiar vice of the low and vulgar, there might be more excuse for the apathy and false delicacy that pervade the community respecting it. But it invades all ranks. Professed Christians are among its victims.

"Our boarding and day schools are sources of untold mischief. A short time since, two sisters, ladies of the first respectability, informed me that, when very young, they were put to

a female boarding-school, where this vice prevailed, and the practice was explained to them. They were blessed with parents who were willing to converse with and warn their children, and they escaped the contamination."

One of her correspondents writes that she "became addicted to solitary vice about the age of nine years." "Facts and important information to young women," &c., a work which we recommend cordially, details many instances illustrative of the prevalence of this vice.

My own practice and observation, as to its prevalence, confirm and considerably exceed these statements. I have one *infallible* test, which I often apply without the knowledge of its subjects, and thereby detect many who little suspect me of knowing their secret practices. Called to prescribe for a young woman, and knowing from this sign what caused her complaint, I sought an interview with her mother, to whom I disclosed my suspicions. She said she thought her daughter innocent, but knew she had slept much with an elder girl who was addicted to it. I asked her what she knew concerning its prevalence. She said a girl in her neighborhood had just died from its effects, and that the female operatives in a neighboring factory practised it almost universally; as she learned from one of them. She named other factories in which it was hardly less prevalent. I know little girls below their teens, who thus abuse themselves, and, from my application of the test named above, am constrained to believe the practice alarmingly extensive among the fairest portion of creation! I sicken at the thought. Oh! woman, "who hath thus bewitched you that ye should" thus depart from the paths of delicacy, and health, and happiness?

But I forbear, simply alleging that the plague is all around and all among us. None of our daughters or sons are safe however carefully we may guard them, till we cast out "this accursed" plague from among us. And being a *common* enemy, it can be extirpated only by *community* of effort. Single hands can do but little. Nothing but *combined, concentrated, and*

long continued exertion, can avert the wide-spread and insidious contagion. Come, up and doing, every lover of his race, every lover of his own dear children. Even for their sakes, if on no other account, gird yourselves to this disagreeable but indispensable work of philanthropy and reform, till we drive this common enemy from our midst. Oh gracious God! save our youth, for they border on ruin. Must they indeed fall a prey to a vice so brutal? Must they decay and die in their youth, but not till all the horrors of even a youthful death give relief to their tortured bodies and souls? Save especially female purity, and maiden loveliness.

CHAPTER II.

EFFECTS.

HAPPINESS is the one constitutional product of every function of our being. Yet every function is capable of a *painful* action. Nor are these two forms or products of the action of our respective functions, *chance* comers and goers, but all are governed by inflexible *law*. That function is necessarily pleasurable which harmonizes with the primitive constitution, and fulfils the legitimate design, of the faculty exercised, and is called *normal* or *natural*. That action of any function is painful which *violates* or *departs* from its normal, primitive institution or end, and is called *abnormal*, which means *unnatural*.

Of course, these natural axioms apply with significant emphasis to the element before us. To fulfil the legitimate ends for which this was ordained, is to be happy in its exercise; not to fulfil it, and especially to depart from it, is to suffer in and by its exercise. In "Love and Parentage," we have seen in what this function consists. Now excessive promiscuous, and matrimonial, and solitary, indulgence, violate this function and cause pain. We come now to consider the evils consequent on these its perversions

— IT EXHAUSTS THE BODY.

To enumerate the title of the evils consequent on excessive sexual indulgence, whether promiscuous, or matrimonial, or solitary, all one in substance, would fill a world with volumes, as it already has with woes, and keep it full. We shall develop, first, some of its destruction of health, and generation of physical evils and sufferings: next, its destruction of the moral tone or stamina, and its production of propensity and depravity in forms without number, and aggravation beyond description. To enumerate a few.

IT INJURES HEALTH.

To dwell here on the importance of health as a means of enjoyment, and its essentiality to every form and degree of happiness, would take us too far from our subject. Suffice it to say, that **WHATEVER** impairs the health, or engenders disease, is proportionally fatal to happiness, and prolific of suffering.

Now, that excessive sexual indulgence injures the health, and in a pre-eminent degree, appears from the following, among its other effects.

IT EXHAUSTS THE BODY.

Those at all acquainted, experimentally, with the nature of this function, need not be told that few things are equally exhausting; and readers of "Love and Parentage" will remember its exposition of the *cause*, namely, it was instituted to transmit the entire mentality and physiology of parents to offspring; and since the latter take on the existing conditions of the former, and these only, it becomes absolutely necessary that this function should call forth, in a powerful degree of action, all the mental, all the physical, functions of parents, as the means of their transmission to offspring. Now this intense and simultaneous action of all the functions of our nature in this indulgence, of course proportionally *exhausts*. A hard day's work does no equally prostrate and fatigue. The falter and tuck after this passion has subsided, is so tamed down by

exhaustion that he can be approached and almost caught by hand

IT ENFEEBLES THE MIND.

Frequent indulgence in any of its forms, will run down, and run out, any one, of either sex. Those who would write, or speak, or study, must forego this indulgence, or intellectual exertion, or else die. Powerful constitutions will stand an immense drain before they finally break, but terrible indeed is the result.

Mere animal temperaments are less injured, because, by supposition, their vitality is abundant, and its drain by other functions is slight; nor do they enjoy this function as do those more highly organized, and hence are proportionally less exhausted. Such live, to be sure; so do brutes. Carnal, grovelling, sensual, low-lived *animals*, living mainly on a single pleasure, when their nature serves up so many! Let such revel in lust, because capable of little else. But those highly organized must partake rarely, else it will excite to destruction, and proportionally exhaust. Besides, they can expend their less abundant, perhaps deficient, vitality to better advantage. Frequent indulgence must necessarily be lustful, and therefore debasing to their higher feelings. Those whose intellectuality and morality are feeble, may spend their surplus vitality on this passion with less injury, yet cannot cultivate their higher faculties while they thus revel in lust. Let such remain all animal and revel on. But for those who have already too little vitality to sustain their higher faculties—for *such* to rob all their nobler, god-like elements of vitality just to expend it on a sensual, debasing passion, is physical, mental, and moral suicide. Red-faced, bloated, coarse-grained, gouty subjects—it matters little what becomes of them. About as well go to Texas and be shot as any way, or stay and kill themselves, because worth little any how. But for light built, fine-skinned, fine-haired, spare-built, sharp-featured, light-eyed persons, of either sex, to indulge, even in wedlock, as often as the more

quarters, is gradual but effectual destruction of both soul and body ; because they already work off vitality faster than their feeble vital apparatus manufactures it. This excess of expenditure over supply, occasions their sharpness. A surplus would render them fleshy. Now to add the most powerful drain of all to their already sparse supply, must sooner or later, according to their vigor of constitution, render them *bankrupts of life*.

It will not kill you outright. It will first weaken the *garison* of life, and thus open the door for disease to come in and attack the weakest part, and complete the work of death in the name of other diseases. As bees, by swarming too freely, leave portions of their hive unprotected, and thus allow the deposite of those destructive worms which a full supply of bees would have prevented, so this indulgence drains the system of vitality, and of course leaves the weaker organs especially debilitated, till disease, thus invited, sets in, destroys the feeble organs, and ends in death ; attributed, however, to consumption, dyspepsia, gravel, nervous, heart, and other affections, according as this or that organ is naturally most feeble, but rarely to its true cause. Ask any medical man, conversant with diseases having this origin, and he will tell you that no other cause of disease equals this, either as to number, or aggravation, or difficulty of cure. Hear Dr. Woodward on this point.

"That the evil is wide-spread and exceedingly injurious, cannot be denied or doubted. A great number of the ills which come upon the young, at and after the age of puberty, arise from this habit, persisted in, so as to waste the vital energies and enervate the physical and mental powers of man.

"Nature designs that this drain upon the system should be reserved to mature age, and even then that it be made but sparingly. Sturdy manhood, in all its vigor, loses its energy and bends under the too frequent expenditure of this important secretion ; and no age or condition will protect a man from the danger of unlimited indulgence, legally and naturally ex-

"In the young, however, its influence is much more seriously felt; and even those who have indulged so cautiously as not to break down the health or the mind, cannot know how much their physical energy, mental vigor, and moral purity, have been affected by the indulgence.

"No cause is more influential in producing insanity. The records of the institutions give an appalling catalogue of cases attributed to it."

A Doctor in Brooklyn thus writes to the author of "Facts, &c., to Young Men."

Brooklyn, Dec. 19, 1840.

In my own practice, I think I have seen the following results of masturbation—involuntary emissions, prostration of strength, paralysis of the limbs, hysteria, epilepsy, strange nervous affections, dyspepsia, hypochondria, spinal disease, pain and weakness in the back and limbs, costiveness—and, in fine, the long and dismal array of gastric, enteric, nervous and spinal affections, that are so complicated and difficult to manage."

Dr. J. A. Brown, of Providence, writes to the same source as follows.

"That it is an evil of vast magnitude, no physician, who has been in the habit of tracing *effects* to *causes*, can for a moment doubt. I, sir, could tell of hundreds who labor under incurable maladies, produced by this practice; and I do not believe that I have a better faculty for obtaining such information than many others, who are, and will be, dumb on this subject."

Another physician writes that "seven-eighths of all the bodily ills and diseases of the people, are caused, or greatly aggravated, by self-abuse, or excessive legal indulgence."

Nor is this all, nor the worst. The loss of this secretion is the loss of *vitality itself*. We saw, in Love and Parentage, that it embodied the very quintessence of parentage, in order thereby to impart this quintessence of parents to offspring. To dwell on this point, however important, is unnecessary, because so evident. Now it is a well known principle of physiology, that when any organ is especially over-taxed, it robs the other parts of the system of vitality to supply its own taxation

Thus, overloading the stomach causes mental lassitude and muscular debility, because the stomach withdraws energy from the brain, the muscles, and wherever it can find it, to enable it to discharge its burden. Now overtax this secretion, and it withdraws energy from all the other parts to re-supply the draft. Doing this frequently, diverts the energies permanently from the other organs to this. As those who get into the habit of being bled frequently, soon get full of blood, because they overtax the blood manufacturing energies by this drain, so that an undue amount of vitality goes to blood; so, the frequent withdrawal of this condensed vital secretion, causes a drain from all the other parts and organs to re-supply it, and thus frequent indulgence causes the very life's blood to run out thereat. Well has WISDOM said, "*Give not thy STRENGTH unto women.*" And he who does, must expect to be weak every where else.

IT INFLAMES THE WHOLE SYSTEM.

But, great as is the evil, especially to growing youth, consequent on this drain of vitality, that *inflammation*, always and necessarily consequent on excessive indulgence in all its forms, is much more prolific of both disease and suffering. Whoever indulges often, and weekly is often, in wedlock or out of it will experience an unnatural heat, tension, tenderness, irritation, swelling, perhaps soreness, in these organs, of course resulting from their inflammation.

The immediate cause of this inflammation is two-fold. First, intense action, in its very nature, engenders inflammation, and what action more intense and inflammatory than this? Secondly, in order to ensure intense action in this function, so as thereby highly to endow its product, a larger amount of *nerve tissue* is found ramified upon those parts of this apparatus more immediately brought into action, than upon almost any other portion of the body. This contrivance is indispensable to pleasure, and this, to the endowment of offspring. Nerve alone gives pleasure, but *inflamed* nerve gives pain, and

pain proportionate to its quantity, and the degree of inflammation. Now, frequent action necessarily inflames, and this both weakens these organs, and engenders disease in them, and throughout the system. It fills the whole being, mental and physical, full of wild, excited, preternatural, irregular, abnormal, painful action. And inflammation thus caused, is harder to be reached, and more difficult to be subdued, than disease of any other portion of the body; because, while inflammation of the lungs, of the heart, of the stomach, of the bowels, muscles, head, &c., can easily be reached through the intestinal canal, or else by external application, diseases of these organs, especially in women, can be reached or cured only with great difficulty.

We have seen that excess produces inflammation, particularly in these organs. Now inflammation, in its very nature, proportionally *weakens and destroys*. This law of organization is too well known to require proof or illustration. Excessive indulgence, of whatever kind, necessarily inflames, and therefore weakens and diseases the sexual apparatus; and hence that falling of the womb, fluor albus, and other female complaints, as well as prostration, or pendency, or irritation, or priapism, or gonorrhœa, &c., of males, which excessive indulgence always and necessarily creates. Nor, once effectually impaired, does this apparatus ever fully regain its former tone and power. As with a dislocated joint, or affection of the stomach, or lungs, slighter, and still slighter, occasions of disease renew the chronic complaint, so indulgence, otherwise not injurious, now renews the disease, and re-impairs the health, besides enfeebling both this function and its product.

Allow here a single remark relative to the effect of indulgence, whether promiscuous, matrimonial, or solitary, upon offspring. It was shown, in Love and Parentage, that power of sexual passion contributed to the endowment of offspring, and its feebleness left them proportionally the less endowed. Now nature has provided for the retention of this secretion, and the action and pleasure of this function rise higher and

higher, and become most exalted prior to its discharge, in order that this condensation of energy and function may be imparted to offspring. Now frequent indulgence allows it to escape *prematurely*, or before this action rises to its highest pitch, and thus prevents that pleasure of its subject so essential to the endowment of offspring. Indulgence even goes so far sometimes as to cause *involuntary* emissions, or at least on slight incentives, which of course weakens both the pleasure and the product of this function. Thus excessive indulgence cuts off the very pleasure sought, by diseasing its apparatus.

IT DETERIORATES THE SEXUAL CHARACTERISTICS.

We have seen that over-indulgence, in all its forms, plants disease in the sexual apparatus. Now if this disease *ended* here, it would do great injury; but it goes farther, and does more. *It deteriorates the sexual characteristics.* That is, it impairs the manliness of the male, and the feminineness of the female. Now the entire manhood of the man, all his nobleness, dignified aspirations, efficiency, and manliness, are created by, and depend upon, this his mental and physical sexuality. So do all the beauty, grace, refinement, purity, elegance, fascination, and charms of woman, as explained in section four of Love and Parentage. This is certain. Now in and by this injury of the sexual apparatus, over-indulgence proportionally impairs the manhood and power of the former, and the beauty, sweetness, and charms of the latter. This result is *necessary* and *universal*.

Destroy the sexual apparatus of animals by emasculation, and witness the effects. Compare the stallion with the gelding. What becomes of the proud and lofty prance, the noble bearing, the perfect form, the physical stamina, the free, bold, neighing, resolute, powerful horse? His neighing subdued, except as partially renewed by the arrival of the sexual season. His arched and thickened neck unstrung. His lofty prance exchanged for the steady jog. His men humbled. His free spirit chained. His physical power greatly subdued. No

longer the horse proper, but lowered, mutilated, and he mere shadow of that noble animal. Compare the bull with the stag. You find results every way similar; as also by comparing the ram with the wether. What but the perfection of his sexual nature gives the bull his force and power of endurance over the ox, even enabling him to endure what would kill two oxen? Why can the former be easily tamed and subdued, but the latter never? Why a small bull whip a large ox? Why can the stud perform twice the labor of the gelding? The perfection of the sexual apparatus alone makes the difference. This principle applies throughout the animal kingdom, and is equally true of man. I once knew a eunuch, rendered so by his own hands. His voice effeminate and hackled. His tones pining, and whining, and complaining. The base, strong voice of manhood merged into the most diminutive manner of speaking imaginable. His look sorrowful and hapless. His motions slow and feeble. His very existence a burden. And all because his *sexuality*, mental as well as physical, was gone. No more the man! A mere *thing*.

Now, by a law of things, whatever impairs the physical sexuality, thereby impairs the *mental* sexuality; and as over-indulgence does this, therefore, whoever gives way to this passion proportionally *impairs his manhood*, and becomes the ox or gelding; or else effaces the charms of the feminine. The man lays down his nobleness, dignity, power, and manhood, and is no longer bold, resolute, determined, aspiring, dignified; but becomes depreciated, irresolute, undetermined, tamed, and conscious of his degradation. No longer comprehensive in planning, efficient in executing, correct in judgment, full of thought, strong in intellect, courteous in manner, noble in mien, and gallant to woman; but he becomes disheartened, uncertain in his plans and inefficient in their execution, and a drone to himself and society. So too the female, diseased here, loses proportionally the amiableness and gracefulness of her sex, her sweetness of voice, disposition, and manner, her native enthusiasm, her beauty of face and form, her graceful

ness and elegance of carriage, her looks of love and interest in man, and to him, and becomes merged into a mongrel, neither male nor female, but marred by the defects of both, without possessing the virtues of either. No more the woman till her female *organs* are restored, and her accompanying *mental* sexuality thereby re-established. This principle furnishes a very excellent hint to those who would retain or restore their beauty, to preserve or restore this apparatus—a means of promoting beauty much more effectual than all the padding, bustles, and fashionable attire in the world.

IT DISEASES THE WHOLE SYSTEM.

If the diseases consequent on this inflammation were confined to that apparatus in which it originates, it would do great damage, as just seen, but it does incalculably more now; because it plants disease in the very bowels of the frame. We have seen, in section three of "Love and Parentage," how perfectly reciprocal the relation existing between this apparatus and the heart, lungs, liver, stomach, kidneys, secretions, excretions, and each and all the vital organs and functions, in order thereby to propagate them all. Hence, whatever diseases it, thereby diseases them also. Disease in no other organ is equally prolific of disease in all the others. This is the physical citadel of health or of suffering, by capturing which you take all the others; and they captured, life itself surrenders to death. Common parlance designates some clouds as "weather-breeders." This is a *disease-breeder*—a true Pandora's box, the opening of which engenders all sorts and degrees of pains and sufferings "that flesh is heir to." Dr. Woodward, than whose opinion none is more entitled to consideration, remarks concerning it as follows:

"Consumptions, spinal distortions, weak and painful eyes, weak stomachs, nervous headaches, and a host of other diseases, mark its influences upon the one: loss of memory and the power of application, insanity, and idiotism, show its devastating effects upon the other."

"In the spring of 1837, I was consulted by the father of a young woman who had, for four years, been in the worst possible condition of health. She had consulted many eminent physicians, who had prescribed remedies and regimen for her without benefit. On first seeing the patient, I was impressed that the cause of her illness had not been understood, which had rendered all remedies unavailing. Upon inquiring of the patient, I found that she had been the victim of self-pollution. I cautioned her to abandon the practice, prescribed some remedies, and saw her no more.

"More than a year from the time of seeing her, I heard directly from her parent, who sent me word that she had entirely recovered her health and energy of mind, and that my prescriptions had entirely cured her."

IT IMPAIRS DIGESTION AND CIRCULATION

It thus robs the system of its required nourishment. Vertigo and heaviness about the stomach, &c., necessarily follow this excess, because it robs the digestive apparatus of the energy required to carry forward this function. It produces a gnawing, fainting, distressed, sunken, gone sensation along the whole alimentary canal, is a frightful cause of dyspepsia, heartburn, &c., and thus robs the system of its very life and soul.

An isolated example. Many years ago, an intelligent, well-educated man was brought to the lunatic asylum in Hartford, the victim of self-abuse, and rendered nearly idiotic thereby, as well as raving perpetually for food, which he would consume voraciously most of the time if allowed. His keepers, however, refused food unless he would stop the practice. The struggle was terrible. His rampant appetite, aided by hunger, finally compelled him to desist, and he recovered.

Nor does the heart escape. Indeed, it suffers among the foremost; as those will recognize experimentally who are at all subject to weakness, or palpitation, or enlargement, or uneasiness, of this organ. Nor can those thus affected navigate much without essentially increasing their malady. The kidneys in particular are diseased thereby; and hence it can be gravel

IT DERANGES THE BRAIN AND NERVOUS SYSTEM

But its ravages on the *brain and nervous system* imboldy its most terrible consequences. To behold one physical organ after another fall a victim to this devastating passion, as house after house is consumed by the devastating flames, is indeed terrible. To lose limb after limb of the body, or large portions of the heart, or lungs, or sight, or hearing, &c., is irreparable, and inexpressible by words; but to lose one after another of the *mental* faculties is inexpressibly greater, because these constitute the man. As Watts replied impromptu to Mrs. Rowe, when she rallied him for his personal diminutiveness:—

“ Could I in stature reach the pole,
Or grasp creation in my span,
I'd still be measured by my SOUL :
The MIND's the stature of the man.”

Whatever enfeebles or deranges the *brain and nerves*, thereby impairs the very personality and entity of the man himself. Now, we have already seen, in section three of “ Love and Parentage,” that this indulgence is most exciting, exhausting and irritating to the brain and nervous system; that excess produces inflammation, and disease; and also that nervous and cerebral disease both produces depravity, and renders its victims most miserable, where there is no other cause or occasion. Behold in this “ wheel within a wheel”—in the fact that this indulgence inflames the whole body, and especially the brain and nervous system,—the *reason why* this excess causes more insanity than anything else except intemperance, which it generally accompanies. Of the 128 males in the Mc Lean Lunatic Asylum in Charlestown, Mass., in 1838, twenty-four were brought there by a single form of this vice! The report of the Worcester Insane Hospital for 1836, rates intemperance as the most prolific cause of insanity, and this passion as the second of which it then had twenty-six victims. In 1838, of its 199 male patients, 42, or almost one-fourth, were the victims of solitary indulgence. A superintendent of a French lunatic asylum, says it ‘ is more frequently than is imagined, the

cause of insanity, particularly among the rich." "No cause," says Dr. Woodward, 'is more influential in producing insanity. The records of the institutions give an appalling catalogue of cases attributed to it."

But, when it does not go so far as to induce complete idiocy or insanity, it so far vitiates the nervous system as to leave its subjects completely miserable—self-abuse particularly so. Section three of "Love and Parentage" fully demonstrates the physiological law that disordered nerves produce mental misery; and as this passion deranges the nervous system, we see *why* its subjects are nervous, fidgety, easily agitated, fearful, afflicted with terrible dreams, melancholic, depressed in spirits, and most wretched, as well as partly beside themselves. In describing its effects, Dr. Adam Clarke writes thus:

"The sin of *self-pollution* is one of the most destructive evils ever practised by fallen man. In many respects it is several degrees worse than common whoredom, and has in its train more awful consequences. It excites the powers of nature to *undue action*, and produces *violent secretions*, which necessarily and speedily *exhaust the vital principle and energy*; hence the muscles become flaccid and feeble, the tone and natural action of the nerves relaxed and impeded, the understanding confused, the memory oblivious, the judgment perverted, the will indeterminate and wholly without energy to resist; the eyes appear languishing and without expression, and the countenance vacant; *appetite ceases*, for the stomach is incapable of performing its proper office; *nutrition fails*; tremors, fears, and terrors, are generated; and thus the wretched victim drags out a miserable existence, till, *superannuated*, even before he had time to arrive at *man's estate*, with a mind often debilitated even to a state of idiotism, his worthless body tumbles into the grave, and his guilty soul (guilty of self-murder) is hurried into the awful presence of its Judge!

Reader, this is no caricature, nor are the colorings overcharged in this shocking picture. Worse woes than my pen can relate, I have witnessed in those addicted to this fascinating unnatural, and most destructive of crimes. If thou hast entered into the snare, flee from the destruction, both of body and mind that awaits thee! God alone can save thee. Advice, warnings, threatenings, increasing debility of body, mental decay

checks of conscience, expostulations of judgment, and medical assistance, will all be lost on thee: God, and God *alone*, can save thee from an evil which has in its issue the destruction of thy body, and the final perdition of thy soul!"

'Facts' &c. to "Young Men," narrates the history of a young man of high talents and standing, promoted to an important post of honor, which he once filled satisfactorily to his constituents and who had amassed considerable wealth, and was engaged to be married, as follows:

"But his health began to fail. His constant complaint was—"my nerves are weak"—"my hands tremble"—"my wrists ache"—"my knees are weak"—"I have bad dreams," &c. He was advised to take out-door exercise, ride horseback, and take strengthening remedies, with a nourishing diet. But all this did no good. The symptoms increased. He soon became dyspeptic and hypochondriac; and then followed, not only the aches and pains that were consequent upon such a state of the body, but all those ten thousand imaginary physical and mental diseases that flesh is heir to. Every remedy was used, but to no purpose. He gave up his business, broke off his engagement with his lady, sought every opportunity to hide himself from the gaze of his friends and the world, and seemed to be determined to die.

"Thus he remained, a most wretched devotee to the suicidal practice of self-pollution. Professional advice, and that of his friends, who knew the cause of his sickness, had no effect upon him. Sometimes, indeed, he would desist for a few days, but it seemed to be only to gather new strength, that he might pursue his ruinous career with greater energy. About two years ago, he was attacked with palsy of the whole of one side, and which continues to this day. Nocturnal emissions, priapisms, gleet, or a watery discharge from this organ, and aches and pains, with frightful visions, horrid dreams, and idiotic manners, all now present themselves as the sad result of this disgusting criminal, and soul-destroying habit. He is now a mere pest to his friends; and though but comparatively few persons are aware of the cause of his wretchedness, it is nevertheless true, and can be attributed to none other than the indulgence in solitary vice.

"Other cases might be referred to, if I had time, of a less revolting nature; for when the indulgence is only occasional, of course the effects are not so alarming. But even *these* the

effects are bad—for there cannot be a single indulgence in this way, without producing injury to a certain extent."

Of another, it narrates thus:

"A few years ago, I had under my care and instruction a most promising youth. His talents were of the highest order, and he bade fair to take a prominent stand among the first scholars of our country. He entered college, and was considered one of the first scholars of his class. It was soon perceived that his constitution was breaking down. Medicine did him but little good. Soon after he graduated, he became melancholy, and finally was deranged; and his friends were under the necessity of conveying him to a hospital. It was not until this event that the cause of his complaint was ascertained. It was evident that he had been in the constant habit of criminally indulging himself in secret. In a few months, he partially recovered, and visited his friends. He has, however, been sent to the hospital again. He is a most melancholy object, for in his lucid moments he is demented, a mere wreck of that superior genius which he once was. When I meet him in the street, I find that idiotic, lascivious smile, which is common in those cases where the individual has been in the constant habit of beastly indulgence.

"A young man was under my care from one of the southern cities. He was an object of pity; he had become so accustomed to his vicious indulgence, that he has been known even at the *dinner table* to practise it. He was extremely irritable, and would often be taken in a fit, (spasms,) which would continue for hours. His physician did not understand his case, nor was I sensible, at the time, that his bad habits had produced his partial insanity. He would often disclose some of his practices to his associates, when he was insane, which he would much regret when he had recovered his reason. I have understood that, since his return to his friends, he has but partially recovered. He is demented, and is unfit for the common avocations of life.

"Another young man, who was under my care not long since, is obliged to leave his studies, and is just going into a decline; and self-pollution is the cause. I have conversed with him, and he is sensible of his error, but I fear too late."

A letter to Mrs. Gove, narrating its writer's experience, describes its effects on the mind as follows:

At about twelve years of age, my health began to fail; I became dyspeptic and nervous. I often awoke in the morning bathed in tears; and the most indescribable and horrible sinking of spirits was my portion during the forenoon. If I committed any little mistake or fault, the recollection of it would haunt me for days, and make me superlatively wretched. I became pale as death, weak, feeble, and emaciated. I had severe palpitation of the heart, pain in the side, and many symptoms of consumption. I had also, much of the time, distressing pain in the head. I had much dizziness, and my sight would often become entirely obscured, especially when I stooped and rose quickly."

"It renders them," says an English author, "stupid, dull, and melancholy, and destroys all their vivacity, cheerfulness, and health; it brings on consumptions, weakness, barrenness, and all that dreadful train of *nervous* complaints, which make them timid, whimsical, and ridiculous."

Another patient writes thus:

"My enthusiasm is sensibly diminished; my perceptions are very dull; the fire of imagination much less vivid; every passing event appears to me like a dream; I have less power of conception, and less presence of mind. In a word, I feel as if I am wasting away, although, my sleep, appetite, and countenance are good."

"The empire which this odious practice gains over the senses," says Tissot, "is beyond expression. No sooner does this uncleanness get possession of the heart, than it pursues its votaries every where, and governs them at all times and in all places. Upon the most serious occasions, and in the solemn acts of religion, they find themselves transported with lustful conceptions and desires, which take up all their thoughts."

Dr. Woodward gives the following from a letter written by a patient.

"Having endured so long under this blighting, withering curse, my constitution, naturally *very* strong, is broken down, and my mind, as well as body, completely enervated. I am haunted day and night with lascivious thoughts and dreams suspicious of my friends and disgusted with myself. My memory has lost its power—unable to fix my attention—my mind is filled with terrible forebodings—fear of insanity, and at times it has cost me a continual effort to retain my reason. It is

with difficulty that I walk, or stand, or even sit erect. An inclination to lie down and sleep, which desire I am sensible I have indulged too much:—my sleep never refreshes me;—I rise in the morning weak and weary, to drag out another miserable day. O how often have I wished for death, or rather oblivion, or anything to terminate my woes. I have of late been much annoyed with constant little twitchings or spasms in various parts of my body, and frequently my face. * * * *Would to God I had known what I now know when first tempted to this health, life, and soul-destroying vice.* I feel that I cannot hold out much longer."

Behold in the following auto-biography of a patient, the mental anguish and derangement this practice engenders. After saying that he commenced the practice at about fourteen years of age, and had kept it up at intervals for many years, he writes—

"During the whole of this time, I have suffered the most intense and unmitigated misery. Although blessed by nature with an excellent constitution, and with a kindly, cheerful disposition, I have become dyspeptic, gloomy, and unsociable. I am wretchedly timid and irresolute, my mind very weak and filled with imaginary terrors. In fine, I have suffered so much in body and mind, and seeing no prospect of being restored to health and usefulness, that I am sunk in despair, and am daily contemplating suicide. It is the anguish my death would cause my mother and sister, whom I devotedly love, and for whom I would wish to live, and whom I would wish to maintain, that mainly prevents."

But why detail more? These are the *constitutional effects* of this sin. Behold the MIND a wreck—the soul undone!

IT ENGENDERS DEPRAVITY IN ALL ITS FORMS

But, all this, most terrible as it is, is not the worst. Amativeness being situated in the midst of the *animal organs*, and this indulgence tending necessarily to inflame it, its inflammation of course inflames, diseases, and perverts them also. Section three of "Love" shows that the morbid, painful, diseased action of the propensities *constitutes depravity*; and this section shows that this excess diseases both the cerebellum and the

body, with both of which the animal propensities are so intimately related that whatever deranges the former, thereby perverts the latter, and this causes depravity. Or thus: Excessive indulgence inflames the sexual organs, the whole body, and Amativeness, located in the cerebellum, in particular, and this inflames and depraves the whole animal group of organs, and thereby *creates sin in all its forms*. Corresponding with, and explained by, this, is the FACT that lust, the world over, is the concomitant and parent of all other sins. In what portions of our cities, towns, and villages is perpetrated the most wickedness? Wherever are congregated the votaries of Venus. Where will grogeries be found the most abundant the most frequented? In the streets and lanes of wantonness. Where are you most liable to be robbed? There also. And by whom? Its inhabitants. What but prostitution could make woman, aye, amiable woman, swear, and lie, and cheat, and drink, and carouse, and rob, and even murder? In what part of Boston was that recent tragical murder of Mrs. Bickford committed? In Old Town, the "Five Points" of that goodly city. By whom? A libertine. On whom? A lewd woman. In short, the dens of prostitution are every where the dens of crime in all its forms, in all its aggravation. And what is true of these masses, is true of those individuals which compose them. Who are our defaulters, our swindlers, our gamblers, &c.? *Frequenters of lewd houses always*. No equal incentive to dishonesty and criminality exists. Fortunes are yearly stolen by clerks, agents, &c., and covered by false entries, simply to obtain the means of gratifying this passion. How much, the Judgment alone can reveal. Though intemperance will soon run a man down, and wring his last cent from him to feed those fatal fires which are consuming soul and body, yet it is a pigmy compared with this giant robber. It will drain the last cent, and then pursue its victim night and day till he becomes literally *desperate*, and is almost compelled to lie, steal, forge, rob, ANY AND EVERY thing to procure the wages of this sin. Do as great a business as he may, he

rarely becomes rich, but see how many fortunes it has squandered! No one who "goes after strange women" can be good, honest, and true; but he who does, will commit almost any other form of sin. This passion will sow the seeds of depravity in the purest of souls; and convert those most irreproachable into demons. This is *staple truth*, apply it where you will.

Moralists! behold in this relation of perverted sexuality to universal depravity, your *first* work of reform. As long as this passion is thus uncontrolled and perverted, so long will all other forms of depravity be rife, and all forms of virtue be trampled in the dust! Ministers may preach till doomsday against any and all other vices without effect, till they preach *moral purity* and in all its forms. It is a matter of perfect surprise, that so few ministers preach against this sin in any of its forms, especially against self-abuse; but most of them, though posted on the moral watch-towers of society, are "dead dogs," that "will not bark," touching this, the very key-stone of the arch of depravity. Is it not high time that some moral champion should stand forth to proclaim this vital truth? Lawyers will not do it, nor doctors, except a few noble Woodwards; nor ministers. Shall then this monster be left undisturbed to feed on the physical and mental carcasses of his prey? God forbid! If the ministerial profession will so far prove recreant to their high moral trust, and the other professions follow their example of silence, help *must* come from some other quarter; for this age of reform must *begin reformation here*. And the Author is free to confess, that an overwhelming desire to prevent iniquity in its other forms, as well as this, and by sanctifying and properly directing this propensity, to promote general moral excellence and obviate general corruption, mainly dictated these pages. He wishes, by "Love and Parentage," to aid in rendering after generations *better by nature*—more intellectual, more pure and holy in soul, and elevated in aspiration, and by this work, to *stay* licentiousness, public and private, by showing the superiority of

moral purity over sinful propensity, in order thereby to promote moral purity and all other virtues, on the one hand, and on the other, to prevent this vice, and thereby all other forms of human depravity and wo.

IT PERPETUATES AND RE-AUGMENTS ITSELF.

We have seen that excess begets inflammation, and that inflammation creates desire. Hence every new indulgence only re-augments the cravings of this propensity. As an inflammation of the stomach causes a morbid hankering after food, the gratification of which still farther increases both the disease and the craving, so excessive sexual indulgence fevers these organs so that they call still more loudly for gratification, every new indulgence of which re-augments the inflammation and consequently the power of passion, till, like the letting out of waters, it rises and rushes till life itself is emptied out thereat, and both body and mind swept on to remediless destruction and woe! Indulgence is fuel to these already consuming fires of perdition. This propensity being to the sexual apparatus precisely what appetite is to the stomach, since as eating, so far from satisfying the ravenous cravings of the dyspeptic, only *increases* them, by re-inflaming the stomach; so sensual indulgence first inflames the sexual apparatus, and this re-increases both disease and desire till the entire system is drained of energy, and its victim *dies*.

This passion inflamed by indulgence becomes the horseleech of life and happiness, crying perpetually, louder and louder, "give, *give*, give, GIVE," but never enough; or the gluttonous tape-worm, the more it is fed, the more insatiate its ravages, till, after having devoured all the other powers and faculties of its miserable victim, it ends only in a death of all deaths the most horrible. Like the falling, perhaps, of an icicle on Mount Blanc, which gathers size and force as it descends, and now rolls heavily and rapidly down the steep sides of yonder towering cliff, from bounds from peak to peak, sweeping them

snowy sides and tearing up huge trees and rocks in its relentless course, till, leaping yonder yawning precipice, it plunges into the deep abyss, dashing to atoms both itself and all its prey, scattering ruin and death in all its course.

Nor does this principle govern one form of sensual indulgence merely, but *all* its forms. It is *inherent in all* forms, and appertains alike to matrimonial, promiscuous, and personal indulgence in all their stages. Animals, one and all before their first indulgence, experience only a moderate power of this impulse; but afterwards become uncontrollable. The less it is exercised, the more easily can it be held in check.

Beware, then, oh youth! how you ~~unchain~~ this roaring lion till walled in by wedlock; else propensity will haunt and goad you night and day, clamorous for indulgence, yet never satisfied till your ruin is complete. Indulge but once, and you will have no peace of your life, but will be dashed hither and yon, with those waves of passion into which "one false step" plunges you. If you have no regard for the sin committed, yet regard your own subsequent peace and happiness for life.

Mark; we do not put this matter on its *moral turpitude*, but on its necessarily consequent *evils and sufferings*; first, because the latter involves the former, and is the *cause or rationale* of all sin—the *reason why* sin is sinful, as well as the measure of the sinfulness of sin—and because we thus appeal to the two strongest, and even the governing motives of human nature; namely, first, to its love of happiness, and secondly, to its dread of suffering. Not that it is not most sinful. It is morally wrong in exact proportion to its miseries which we have just seen to be so frightful.

CHAPTER III.

THE EFFECTS OF PROMISCUOUS INDULGENCE MATRIMONIAL EXCESS, AND SELF-ABUSE, COMPARED.

Thus far, our inquiries have related to the constitutional effects of excessive sexual indulgence in its collective capacity, or indiscriminately in all its forms. But, this hydra monster assumes many forms, three of which deserve consideration.

1. LICENTIOUSNESS.

That promiscuous indulgence is most sinful, is evident from that terrible penalty affixed to its perpetration. To be eaten up by peacemeal, with sores and ulcers, nauseating and loathsome beyond description—to lose bone, and muscle, and nerve by inches, and literally *be eat up alive*, besides being simultaneously tortured with agony the most excruciating mortals can endure, affixes nature's seal of proportional moral turpitude upon its cause. Consequences thus direful show that their cause must be a sin proportionally aggravated. Quacks may essay to cure it, but its virulent poison still lurks in the veins for life. Calomel may give immediate relief, but the grave alone can entirely eradicate it. Sin ye who will, but suffer ye who sin. God is just, and but visits his violated law with mete retribution.

Nor does this curse of curses cease with its author, but is justly entailed upon his children, and his children's children, "unto the third and fourth generations." See yonder maimed and hobbling object of pity, his limbs distorted, his joints dislocated and racked with pain, his life tormented with running sores, his mind feeble, and passions ungovernable? All this is but the wages of his father's licentiousness. A physician once remarked to the Author, that a more prolific cause of scrofula, consumptions, and kindred affections did not probably exist, than this sin of parents; adding, that it often broke out two or three generations down, and could rarely be eradicated

from descendants. Oh! how great the crime of thus cursing sterility instead of blessing it with all the endowments conferred by virtuous love!

Nor do many know how prevalent this disease is in its various forms. Its victims keep their own secret as long as possible, and doctor themselves, except when their case becomes desperate; and then confide it only to their medical adviser, whose very profession forswears him to keep the secret. Oh! how many thousands of our young men have ruined their constitutions, and become invalids for life, solely by means of this disease, or attempts to cure it. Indeed, its prevalence at the Sandwich Islands actually threatens the extinction of that nation; which, at its present rate of mortality, it is computed to effect in about sixty years! And if it goes on to increase in the ratio of its past progression, it will ultimately cut off our race itself!

The fact that SEVERAL THOUSAND COPIES of a little work of less than twenty pages, on the cure of venereal diseases, are sold *every month*, at *one dollar per copy*, and that other works of this class sell in proportion, shows conclusively that there are *several thousand new victims* every month! No patient wants more than a single work, yet TWENTY THOUSAND PER MONTH* does not equal the sales of these works, and of course falls far short of the number of victims, for none but venereal patients will pay thus dear for so small a book, of no manner of interest to those not thus afflicted. All this, besides all those who indulge with other than harlots by profession! Almost incredible, but nevertheless true!

We thus see that *nature*, as well as the Bible, condemns licentiousness; so that disbelievers in the latter are yet bound by nature's inflexible laws to continence, except in wedlock. But a point thus self-evident, need not be urged. Beware then, oh passionate youth, how you commit this sin! Even though you

* A single house in New-York sells some 8000 copies per month!

neither: "fear God not regard man," yet at least regard your own happiness, and induce not so terrible a curse!

MATRIMONIAL EXCESS.

But this is not the only form of sin assumed by this propensity. It invades married life, and sows the seeds of misery within the hallowed pale of wedlock. Reference is not now had to those who, though married, seek foreign indulgence; but to those who know their own legal companion only. This will surprise many who are married, because they think themselves entitled to any desired amount of indulgence. Far otherwise. Nature cares nothing, knows nothing about human enactments. Excessive indulgence between husband and wife produces all the consequences shown in the last chapter to result from excessive Amativeness. A miserable victim of connubial excess is hardly less miserable than the victim of licentiousness. A newly married husband once called upon a medical friend of the Author to prescribe for what he supposed to be venereal disease, contracted from his wife. Soon after, she called on the same errand; both accusing each other of having given the disease. He told both that their hymeneal excess had inflamed and diseased both, and prescribed moderation.

But, what stamps effectually the seal of nature's reprobation on excessive matrimonial indulgence, is its *destruction of the health of woman*. Is it not a most prolific cause of those distressing female complaints which *bury half our married women prematurely*, and seriously impair most of the balance? Testify, Drs. Sherwood, Banning, Hollick, Benjamin, and others, in this line of practice; are not these complaints alarmingly prevalent, and occasioned mainly by excessive indulgence? Do not thousands of our women die annually in consequence? Speak out, ye weakly, nervous wives, now dying by wretched inches of these diseases, and say whether your sufferings were not caused mainly, and have not been aggravated to their present painfulness, by the frequency, the fury, the almost constant

ishness, of your husbands' demands? I say fury, because though frequency is bad, yet harshness is worse; nor do husbands always consider how exceedingly tender, and how liable to consequent inflammation and disease, this apparatus. Many a husband has buried more wives than one, *killed outright* ignorantly, yet effectually, by the brutality of this passion. Reader, if thou knowest none such, thou knowest not the *cause* of all the deaths that transpire around thee! And yet, the pulpit, the press, the lecture room, are silent in view of this vast, this wicked waste of life—of even the infinitely valuable life of woman!

And tens of thousands of those whom it does not kill, it nevertheless effectually despoils, by impairing both their sexual organs, and their health, as well as minds. More: It cuts off the very pleasure sought. As over-eating diminishes appetite, and thus curtails the gustatory pleasure sought, so excess here engenders those diseases which cut off this very pleasure. By causing the *prolapsus uteri*, albus, &c., it renders this intercourse utterly repugnant mentally, and painful physically; thus inducing the penalty in the direct line of the transgression.

IT PREVENTS AND IMPAIRS OFFSPRING.

Whatever enfeebles or diseases the sexual apparatus, of course impairs its products, or else prevents offspring altogether. That over-indulgence causes barrenness, has even been canonized into a proverb, which all will recognise in this connexion. An amorous husband who partakes thrice as often as the sun rises, never had but two children by his wife; both of which received existence on his return of only an hour from an absence of some weeks, and his immediate recall and absence for weeks longer. Another pair, who partake as often, have no children, and deserve none. Excessive indulgence is one *great* cause of sterility, partly by diseasing these organs, and thus impairing their functions, and partly by disturbing the seeds of life before fairly rooted.

IT DETERIORATES WOMAN IN THE ESTIMATION OF MAN.

Nor this merely: It also impairs many which it does not destroy. By obviating the enhancement of pleasure lent by novelty, it tames down this *function*, and of course its *product*; while rarity facilitates their endowment by promoting parental ecstasy, in harmony with a law already demonstrated. As we cannot have children without having mothers, so whatever impairs the latter deteriorates the former.

IT DETERIORATES WOMAN IN THE ESTIMATION OF MAN.

Besides, lust carries with itself the feeling of degradation. He who indulges frequently, even with his lawful wife, *cannot but* associate her in his mind with this debased feeling to which she administers. He first debases her by his brutality, and then despises her for being debased. It is a law of mind that this excess should produce contempt for its partner. Reader, did you ever hear the libertine speak well of woman as a sex? This fact is apparent; and you may *always* measure the sensuality of a man by his disrespect for the sex, and his moral purity, by his estimation of woman. This is a perfect thermometer of moral purity. Its reasons are obvious. First, rogues suspect all mankind of being rogues; liars, of being deceptive, and the sensual, of sensuality. Secondly, he has been mainly conversant with woman as a *sexual thing*, and not as a pure, refined, and affectionate being. Her sexuality mainly, is what he has noticed, and this he detests in himself, and therefore in her.

Woman thus abused, also soon comes to feel herself humbled, broken down, and sunk in the scale of self-respect, by being put to so low a use. And let the sensual husband remember that knowing ones can read his treatment of her in this respect by these and kindred signs—that is, in her *downcast, self-degraded looks and mien*. But over this saddening picture of woe, let us draw the curtain of silence, while we shed tears of pity over her sufferings. Woman fallen! Her loveliness engulfed in the fiery sea of lust! Her angelic purity and perfection converted into corruption! The angel become the

animal—a mere sexual *thing*! And all by violating a plain law of nature. Mete punishment for so sensual a sin!

Much has of late been said as regards the elevation of woman on the one hand, and her natural inferiority on the other. Without disturbing this mooted question, further than to say that she is equally perfect with man in her sphere, which is equally elevated with his, that she is as perfect as the God of nature could render her—allow special attention to be called to the one specific cause of her disrepute. It is *man's sensuality*. How does the Turk regard woman? As a mere *thing*, destitute of a soul, and of all intrinsic merit. Now look at the one animal end to which he puts her, and put the two together. Wherefore the harem? Simply to feed his sensuality. And this very sensuality breeds this contempt for its object. The same holds true of all mankind, and governs individuals as well as masses. The libertine always despises his "bird" after he has sated his passion, and *because* of such indulgence.

Sensual indulgence begets disgust for its object. This is a *law of mind*, and is as true in wedlock as out of it. Hence, other things being equal, in proportion as a man indulges sensually with woman as a sex, does he despise the sex, or as an individual does he underrate her individually. Nor, say what you will, can woman ever be raised to her true dignity, or be properly appreciated, till licentiousness is superseded by pure love. Moral purity will elevate woman in exact proportion to its prevalence, while licentiousness, in and of itself, and by virtue of its own inherent nature, *sinks* her in the scale of valuation in exact proportion as it rises. This is cardinal truth, and shows those who would labor for the elevation of woman, where to begin, and what obstacle alone prevents.

We might mention many more evils that grow out of matrimonial prostitution, but are not these amply sufficient to stamp it as most infamous in its nature, because most direful in its consequences? Indeed, I regard its magnitude as scarcely less than that of promiscuous indulgence, because its evils are substantially the same, and scarcely less aggravated, and partly

because so much more prevalent. It offers much greater facilities and temptations. It costs nothing in and of itself—though many a husband has paid out more in the form of doctor's and nurses' bills, &c., than his licentious neighbor has for promiscuous indulgence. It is almost universal in married life, and is burying its victims ten to one faster than its twin sister, promiscuous intercourse. Mere sensual indulgence as such, in wedlock or out of it, in and of itself, sensualizes the mind, debases the feelings, and engenders depravity in all its other forms. It is *fire* to the nervous system, which, diseased, irritates all the propensities, and depraves the entire being! Mark, ye husbands whose demands are frequent, the increased irritability, and fretfulness, and crossness of your wives the next day, and learn from these principles both the cause and cure.

We must not omit to mention the double injury occasioned by indulging while she is fulfilling her maternal relations. At these periods she almost always loathes it—proof enough that it is then wrong. Besides, it withdraws that vital energy required by her precious charge. It also sensualizes the charge; it partaking by sympathy with its mother's feelings. Nor have I a doubt but that the seeds of much of the sensuality of mankind are sown by parental indulgence *before birth*. Then, at least, should the mother's mind be kept as pure and elevated as possible, and her physical stamina *promoted*, not drained off to feed a sensual passion.

Husbands, be entreated to mark well this entire chapter. In this particular you are mainly in fault. Your wives could not impose upon you in this matter if they would, and rarely would if they could. But do you not often insist on compliance, and almost *compel* it, when very disagreeable to them? You thus inflame their female structure without giving them *any* pleasure in return, but only *repugnance*—all pain! Oh! be not *sure* cruel! Wait at least for reciprocity; and then guard carefully against all pain and injury. Would that these truths might reach every married pair in *Christendom*!

PRIVATE SENSUALITY.

But we have not reached all the evils, if the worst form, of "excessive and perverted Amativeness." However prevalent both licentiousness proper, and legalized licentiousness, *private* fornication I regard as at least equal to either, and much more prevalent than the first named. Our youth by wretched thousands, aye *millions*, too conscientious to violate the *literal* law of chastity, seek in solitude that same gratification which constitutes sensuality itself. The two differ in nothing except in the substitution of an imaginary partner for a real one—in the complete absence of that love which alone can sanctify this indulgence, and in its being *all* sensuality, as well as, if possible, a still more unnatural and effectual violation of nature's laws. Do not both consist equally, in warp and woof, of sensuality? Is not the same propensity indulged in both? Are not the same feelings exercised, and in the same way, saving that its partner, so indispensable to both, is imaginary here but real there? Is not the *kind* of gratification sought and afforded alike in both? Are not both precisely alike in debasing the character? The same feelings, the same organs, the same action in these organs, the same evacuations, except that private prostitution is necessarily more completely gross and lustful, as well as more injurious to the organs exercised; besides the far greater number of its subjects, and the far greater frequency of its indulgence. Is licentiousness debasing and polluting to the soul, and is not *self*-pollution even more so? Does it not create even a greater degree of shame, and self-abhorrence, and vulgarity? Does the former disease the sexual apparatus, and does not the latter equally, probably more? Does the former often produce impotency, and does not the latter much more frequently? Does the former derange the nervous system, and does not the latter equally, and fill the entire system full to bursting with a wild, hurried, fevered excitement, which rouses every animal passion, unstrings every nerve, and produces complete frustration and confusion? Does the former

drain the system of animal energy, and waste the very essence of its vitality, and does not the latter equally rob every organ of the body, every faculty of the mind, of that vital energy by which alone it lives and acts? In short, it is hardly possible to name an evil which appertains to the former, which does not also characterize the latter; whilst the latter, by being so much more accessible, subjecting its possessor to no expense, (but that of life) and no shame, because perpetrated in secret, is therefore the more wide-spread, frequent, and ruinous. Nor is it considered a sin; (shame on those pretended moral watchmen who do not denounce it;) and therefore not opposed by the terrors of conscience. Nor does that almost insuperable barrier of native modesty created in the soul of every well-constituted youth against licentiousness, avail much here, because its natural stimulant, the presence of the other sex, is not present to bring it into action. It is also practised at a much earlier age, and while the system is yet immature, and all the strength required for growth, thus sapping the constitution in its infancy, and hence the more completely irreparable and fatal. Nor is it scarcely less fascinating than sensuality proper, though incomparably less so than that banquet of love described in "Love and Parentage." Both are made up of sensuality, and neither call forth any of the higher elements of our nature, while love calls them all into intense action in connexion with this indulgence, which it sanctifies, and the pleasures of which it indescribably enhances.

If asked my serious opinion as to the comparative evils of these two forms of "excessive or perverted Amativeness," considered collectively, as working the greatest ruin in our age and nation, and causing the greatest amount of suffering and woe, I should answer unhesitatingly, as the result of my extensive observation and mature conviction, PRIVATE FORNICATION—TEN TO ONE! And this is substantially the opinion of all who have examined this subject. If asked which I should prefer a child of mine to practise, (Oh merciful God! deliver me from so dreadful a dilemma,) my unequivocal answer would

be, "Rather let my dear child *DIE*, be it even by revolting *suicide*. Any other cup of bitterness sooner! Nothing, oh fond parent, can render your beloved offspring more completely wretched!

CHAPTER IV.

SIGNS OF SENSUALITY IN ITS VARIOUS FORMS.

"SATAN never keeps secrets," "Murder will out." And so will sensuality. We can tell the rake, and designate the wanton; and say truly, who has known the other sex, and how; as well as who seeks solitary gratification, and who is pure. The *signs* of all these things *come to the surface*, and cannot be disguised.

To transfer all these signs to paper is impossible; nor can a fraction of them be fully given without too much digression. Many of them, the "natural language" of the faculties discloses, which a Phrenologist alone can fully understand.* If, by casting her eyes over a congregation, the lewd woman can easily select her patrons, why cannot we also discern them? We can, by the following, among other indices:

1. Carrying the hands frequently to these organs by way of changing their position; or sitting with the former partly enclosing the latter; because the latter, being inflamed by over-action, are uneasy, and the former are carried to, and move them about, to give relief. Such, if married, may know only their own companion, but it will be both lustful and excessive

* Human character was made to be read without mistake; and in spite of all attempted concealment. And Phrenology can read it. Yet this department of this science most Authors have comparatively neglected; partly, probably, from its difficulty, and partly on account of the expense of illustrative engravings. But vol. viii of the American Phrenological Journal will present this subject somewhat fully, and furnish its readers with signs and clews of character little suspected, and perfectly certain in their application

If unmarried, they either abuse themselves, or else seek foreign indulgence. Which, may be distinguished by a slight difference in a certain position often assumed by each, which the natural language of Amativeness perfectly explains. Thus, as the gestures of a carpenter, when talking earnestly, will be back and forth, as if shoving the jack-plane, or with a striking motion, as if driving a nail—as those of the blacksmith will be as if swinging his hammer; those of the farmer, often circular, as if turning the grindstone; and all because they severally make these respective motions so often as to assume them involuntarily—so, and for a similar reason, those who indulge much with the opposite sex, when they laugh, or gesticulate earnestly, will carry their hips and these organs *forward*, because so much accustomed to this motion; while those who abuse themselves will have a similar motion, only that this apparatus is directed a little upward, as well as thrown forward, because they assume this position so often in self-pollution.

The amorous man has also a lascivious expression of the eyes and lips, and always manifests sexual curiosity when he observes females; and often turns to look at them. Or, when anything is said about the other sex, he acts or laughs as if something very curious, or wanton, or vulgar, had been said, and relishes it, because he always looks at every thing through glasses of lust. Or else he unequivocally condemns and denounces every thing appertaining to this subject, especially by way of obviating this evil, as foul and filthy; because to him it is so. A rake can easily be marked by these and kindred signs.

Reader, is it expedient to give the indices of wantonness in woman? Yet they are equally, if not still more, apparent.

The solitary libertine may be known, partly by these signs, and, in addition, by the following; In conversation, he never looks you full in the face; but averts his eyes, especially downward, as if ashamed of himself. He also avoids meeting the glances of females, yet steals every opportunity to look at

them, and intently observes, particularly those portions which constitute and characterize the sex. Though very shy of females, and all in a tremor while in their presence, when others are by; yet when alone, he is forward, and gross in his advances, and apt to take liberties; and is silly and sickish in their company, as if prompted by a mean passion, instead of being actuated by that love "which maketh not ashamed."

Mark well this fundamental difference between the conduct of those who are actuated by true love, and by lust in any of its forms. "Love and Parentage" points out the heaven-wide difference between the two, and shows in what it consists. Now, precisely this difference obtains touching the manners, carriage, expression, every thing, of his conduct towards woman whose Amativeness is pure or perverted.

The private sensualist may be further known by his pallid, bloodless countenance, and hollow, sunken, and half-ghastly eyes, the lids of which will frequently be tinged with red; while, if his indulgence has been carried very far, he will have black and blue semi-circles under his eyes, and also look as if worn out, almost dead for want of sleep, yet unable to get it, &c. He will also have a half-wild, half-vacant stare, or half-lascivious, half-foolish smile, especially when he sees a female. He will also have a certain quickness yet indecision of manner; will begin to do this thing, then stop and essay to do that, and then do what he first intended; and in such utterly insignificant matters as putting his hat here or there, &c. The same incoherence will characterize his expressions, and the same want of promptness mark all he does. Little things will agitate and fluster him. Nor will he be prompt, or resolute, or bold, or forcible; but timid, afraid of his own shadow, uncertain, waiting to see what is best, and always in a hurry, yet hardly know what he is doing, or wants to do. Nor will he walk erect or dignified, as if conscious of his manhood, and lofty in his aspirations, but will walk and move with a diminutive cringing, sycophantic, inferior, mean, self-debased manner, as if depreciated and degraded in his own eyes; thus telling you

perpetually by his shamed looks and sheepish manner that he has been doing something low, mean, contemptible and vulgar. His secret practices have impaired both his physical and mental manhood, and thereby effaced the nobleness and efficiency of the masculine, and deteriorated his *soul*, besides having ruined his body. Be entreated, oh foolish and wicked! not thus to dethrone the man and enthrone the animal!

He will, moreover, be dull of comprehension, incorrect, forgetful, heedless, full of blunders of all sorts, crude and inappropriate in his jokes, slow to take the hint, listless, inattentive, absent-minded, sad, melancholy, easily frightened, easily discouraged, wanting in clearness and point of idea, less bright than formerly, and altogether depreciated in looks and talents compared with what he would have been if he had never contracted this soul and body-ruining practice.

Pain at or near the small of the back, is another dark symptom. It at least shows that the sexual apparatus is diseased, because the nerve from them enters the spinal column at this place, so that their inflammation renders it proportionally tender and painful. Sexual excess in any of its forms will give this pain. True, other causes may have deranged these organs, and given this pain, yet this is the *great* cause. Some victims of this passion have running sores in the small of the back, and are generally tender there.

Many other signs evince carnality, yet these must suffice. Nor am I quite clear in giving these, because they will expose so many of my erring fellow men, now unsuspected; the Christian and the Phrenological course being to *hide* sin instead of proclaiming it. Yet, again, such are dangerous, and ought to be exposed—at least, allowed to tell their own carnal story. Let every sensualist, especially *private* libertine, remember, that he is marked and known, and read by all men who have eyes and know how to use them. This exposition is made, in part, to *shame* them out of degrading vice, into moral purity and virtue.

CHAPTER V.

REMEDIES.

THUS much of these evils. Next, their REMEDIES. A . the penalties of nature's violated laws are not wholly incurable. A "healing balm" is kindly furnished for such wounds as are not mortal. Though it may be impossible, after these evils have become aggravated, for their subject to be as healthy and happy as he would have been if he had never sinned, yet our merciful Physician has furnished at hand both palliatives and restoratives, by the judicious and thorough use of which he may become as sound in body and as strong in mind, as he ever has been; perhaps better, because he is yet immature. When the consequences of this vice have not gone so far as to impair or destroy the *structure*, a comparative cure is attainable; and even though the organization itself is seriously effected, yet, as nature restores a broken bone, or flesh wound, so here, she will often repair breaches apparently irreparable. Though, as a broken bone, or a sprained joint, is more liable to subsequent injury than if it had never been impaired, yet, as long and as far as life and constitution remain, they hold out the blessed promise of recovery and happiness. Unfortunate reader, however foolish and sinful you may have been, never despair; first, because discouragement greatly impedes cure; and secondly, because the constitutional tendency of your disease is to render you more gloomy and disheartened than you need be. Be it that your case is bad, you regard it as much worse than it really is. If it were fatal, you would be now literally *dying*. The flag of truce is yet flying. Because you have *entered* the broad road, you are not compelled to go down to final ruin. The door of escape is yet open. Few cases are desperate. Most men can be well nigh cured. Listen then to the means of salvation.

Though there is now, doubtless, growing in our woods and fields a specific cure for your, as for most other, "ills that

flesh" suffers, yet rely not on medicines, especially those generally prescribed by physicians. They do not understand these complaints, but generally aggravate them. *You must cure yourselves.* Nor is the task easy, but it requires *effort, perseverance, and temporary self-denial.* You must do, instead of passively folding your arms, to which you are inclined. Be it, that a cure requires hard work, are not **LIFE, HEALTH, happiness,** worth working hard to obtain? If in the Niagara rapids, and certain to be precipitated over its yawning precipice in case you remained passive, but could save yourself by powerful effort, would you fold your hands? Would you not tax every energy of life to its utmost? What will not man do for his **LIFE?** And your *life* is at stake, and the prize of effort. I hear your eager inquiry, "What shall I do to be saved?"

ABSTAIN TOTALLY.

The least indulgence weakens hope, and is like paddling the canoe *down* the Niagara rapids, instead of towards its banks. Gradual emancipation, like leaving off drinking by degrees, will certainly increase both indulgence and suffering. This is true of *all* bad habits—is a *law of things*, and especially applicable here. "Now is the accepted time; behold *now* is the day of salvation." Some of my cotemporaries advise occasional indulgence. From this I dissent, and *totally* and unequivocally condemn *all* indulgence, every instance of which both augments passion and weakens resistance, by subjecting intellect and moral sentiment to propensity. If you *cannot* conquer now, you never can. *Make one desperate stand and struggle. Summon every energy! Not once more! Stop short!!* "Touch not, taste not, handle not," lest you "perish with the using." Flee at once to *perfect continence*—your only city of refuge. Look not back towards Sodom, lest you die! Why will you go on to commit suicide? Oh! son or daughter of sensuality! are you of no value? Are you not **GOD-LIKE**, and god-endowed, born in your Maker's image, and most exalted both by nature and in your capabilities for ex-

joyment? Oh! will you, for a low-lived animal gratification sell the birthright of your nature—all your intellectual powers, all your moral endowments, all your capabilities of enjoyment, and crowd every avenue and corner of both body and soul with untold agony? Behold the priceless gem of your nature! Oh! snatch it from impending destruction. **TOTAL ABSTINENCE** LIFE; animal, intellectual, moral. **INDULGENCE IS TRIPLE DEATH!** **RESOLUTION—DETERMINATION TO STOP NOW AND FOREVER**—is your starting point; without which no other remedial agents will avail anything. **ABSTINENCE OR DEATH** is your only alternative. **STOP NOW AND FOREVER**, or abandon all hope. Will you “long debate which of the two to choose, slavery’ and “death,”—and *such* a death—or abstinence and life? Do you “return to your wallowing,” and give up to die?

No! Behold and shout the kindling resolve! See the intoxicating, poisoned cup of passion dashed aside. Hear the life-boat resolution:—“I wash away the stain of the past in the reformation of the future! Born with capabilities thus exalted, I will yet be the man; no longer the groveling sensualist! Forgetting the past, I once more put on the garments of hope, and press forward in pursuit of those noble ends to which I once aspired, but from which this Delilah allured me. I will rise yet! On the bended knees of contrition and supplication, I bow before Jehovah’s mercy seat. ‘On the altar of this hour, I lay my vow of abstinence and purity! No more will I sacrilegiously prostitute those glorious gifts with which Thou hast graciously crowned me! I abjure forever this loathsome sin, and take again the oath of allegiance to duty and to Thee! Oh! ‘deliver me from temptation!’ Of myself I am weak, but in Thy strength I am strong! Do Thou work in me to ‘will and to do’ only what is pure and holy. I have served ‘the lusts of the flesh,’ but oh! forgive and restore a repentant prodigal, and accept that entire consecration of my every power and faculty to Thee! Oh, gracious God, forgive, and save and accept, and Thine shall be the glory forever Amen.’”

"I rise a renewed man! My vow is recorded before God! I will keep it inviolate. I will banish all unclean thoughts and feelings, and indulge only in holy wedlock. I will again press forward' in the road of intellectual attainment and moral progression; and the more eagerly because of this hindrance. I drop but this one tear over the past, and then bury both my sin and shame in future efforts of self-improvement, and labors of love. As mourning over my fall does not restore, but unnerves resolution and cripples effort, I cast the mantle of forgetfulness over the past. I have now to do only with the future. Nor must I remain a moment passive and idle. I have a great work before me, first to repair my shattered constitution, which is the work, not of a day, but of my life; and also to recover my mental stamina and moral standing, and if possible, to soar higher still. What shall I do first?"

REGAIN YOUR HEALTH.

Your sufferings and losses grow mainly out of the injury it has sustained, and to regain it, is indispensable to both effort and enjoyment, and your great salvation from the consequences of past sins, and prevention of future ones.

In effecting this restoration, you have mainly to obviate that inflammation already shown to have chiefly engendered your sufferings, and produced disease. *Reduce it*, and you both forestall farther injury, and give to Nature, your great physician, an opportunity to repair the breach.

By what means, then, can this inflammation be reduced? By whatever will relieve it when created by any other cause. Of all the means of reducing inflammation, I regard the application of

COLD WATER

As the most efficient. Venereal excess deranges both the circulation and the skin, both of which, water, especially in the form of a shower or hand bath will do more to restore than almost any other restorative agent. *Wash your whole person*

every morning, summer and winter ; and follow with friction I recommend the hand-bath to begin with, as enabling you to regulate it according to your feelings. Dash on the water quickly, so as to produce a partial shock, but stop instantly on the first sensation of chill. Then follow actively with a coarse towel, or flesh brush, and rub briskly, till you produce a delightful glow. Otherwise it will only injure. Every other morning, if your system is low, may be often enough. Consult your own feelings. Make it agreeable, and it will be beneficial, and also kill desire, especially for the time. Both the warm and the steam bath, say one per week, will be found excellent.

Another excellent remedial agent will be found in wetting one end of a long bandage, and putting it on and below the small of the back, and then wind the balance several times around the body ; or else lay on a wet cloth, and wind a wool len bandage over it, so as by keeping this place wet and warm to *sweat out* the disease there located, which has already been shown to be its principal seat. A similar wet cloth and covering worn upon the sexual organs themselves, will also be of almost equal service, and for a similar reason. So will the sitting bath in warm or cold water, (as is most agreeable,) especially for female patients, as well as for all afflicted with female complaints—sitting from one to three-fourths of an hour daily.

Both to kill desire, and to restore health, a frequent *laving* of these organs in cold water will be found most beneficial, especially when desire arises ; *which it will banish*. An acquaintance whose Amativeness affects him much, says he has found great relief from *shaving* Amativeness, or the back of the neck and base of the brain, letting the hair from above partly cover the shaved portion, and then frequently washing it in cold water. He adds, that the cool air on the organ thus allowed, is most agreeable. Binding a wet cloth upon the nape of the neck, will also both relieve and cure. The reason of this has already been given.

Dr. Trall, in the Hydropathic Encyclopedia, published by Fowlers and Wells, remarks: "In constitutions worn down by previous diseases, exhausted by riotous living, and undermined by abused Amateness, the cure requires a strict and persevering observance of all the laws of hygiene, that the patient may outgrow, rather than doctor out, his ruinous ways. Unfortunately, however, there is no class of patients more fickle, vascillating, and unreliable; the mind partakes of the bodily degeneracy, and it requires a combination of rare and favorable circumstances to keep them from running after every foolish and whimsical impostor who advertises to cure them with a single bottle of bitters, which, moreover, is 'pleasant to the taste.'

AVOID ALL STIMULANTS AND IRRITANTS

Inflammation being the chief cause of your difficulty, every thing calculated to increase it, is unequivocally bad. Hence, abandon wholly and at once, *tea, coffee, tobacco, and all stimulating meats and drinks*. Otherwise, your struggle will be much more doubtful, tedious, and desperate. Any other fire burning in the system will augment this. Tea, coffee, and tobacco, the last two in particular, are powerful narcotics, and, like opium, though soothing at first, ultimately only *re-inflame* and are of themselves sufficient to keep up both the disease, the desire, and the inflammation you would conquer. They even often *induce* them, by causing an irritated, craving state of the nervous system, which aggravates desire from the first, by inflaming the nervous system, and of course the base of the brain. It is a sealed physiological fact, that *whatever stimulates* the body, thereby proportionally irritates the base of the brain, Amateness in particular, and thus causes lust, as well as sinful propensity in general. By this means it is that all intoxicating drinks cause both lust and depravity. It is their stimulating property which does this, and whatever *circulates* the body thereby stimulates the whole base of the brain, in consequence of that most intimate relation existing be

tween the two, and therefore excites his passion, ar a more, probably, than any other. Now, tea, coffee, and tobacco, all stimulate, and of course excite both sinful propensity in general, and lustful desire in particular. The quid and the cigar have made sensualists and onans by the *legion*. Nor is coffee free from a like charge, and tea is also injurious.

This is not all theory. It is sustained by *facts*. An acquaintance of the Author, whose passion, professor though he is, is yet so rampant that he can govern himself only with the utmost difficulty, says, that after he has restrained himself for months, and got desire under subjection, a few cups of strong coffee will set him literally crazy after the sex, so that slight temptation will induce indulgence, and then, the helm carried away, self-control is out of the question till this passion has run him through and out, and brought him up debilitated and all on fire by excess, and penniless, after having squandered the savings of months of industry, perhaps years. He also recommends cathartics, yet their effect can be only temporary. Ultimately, they must debilitate the system. He says nothing saves him but "TOTAL ABSTINENCE," from both indulgence and from all stimulants.

Besides: why make "flesh of one" passion "and fowl of another"? Why not *sweep the board*? Break away from ALL bad habits. Conquer *every* lust, and be the *man*, for in nothing consist the true dignity and glory of our nature more than in SELF-GOVERNMENT. "Even if thy right *eye* offend thee, pluck it out, and cast it from thee." Much more may you abandon that filthy and confessedly injurious habit of tobacco-eating and burning; else it may yet shipwreck your hopes. Come, arise in the might of manhood, and conquer *this*, as a means of over-coming *that*

And ye daughters of loveliness! whom this feeling has injured, but who would return again to purity, health, and happiness, sip no more of the beverage of China; no more of the rinks of Java; for both will only add fuel to those polluting
as you wish to quench, as well as perpetuate the disease you

would subdue. Try the experiment, if you doubt this logic. Compare a month of abstinence with one of tea and coffee drinking. Already your system is all alive with feverish excitement, which these drinks enhance, and this deepens your gloom and your misery. If you would be yourself again, cut off *this* right-hand gratification, as a means of overcoming *that*. And if you ask what you shall drink at your meals, I say, nothing is best; yet cocoa, chocolate, or warm water seasoned, or bread coffee, rice coffee, pea coffee, corn coffee, &c., &c., will be good substitutes, as they do not inflame, and are palatable.

For a similar reason, meats, mustards, condiments, peppers, spices, rich food, gravies—every thing heating and irritating—will only add to existing inflammation, and increase both desire and disease. Do not keepers of horses, who wish to fire up this passion in them, do it by *feeding high*? Farmers do the like by the female, in order to create the required desire. Do not men and women, by the licentious thousand, live luxuriously for the *express purpose* of kindling this disease? Go and do the opposite, ye who would produce opposite results!

Some kinds of food, as already specified, excite amorous desires; while others, as rice, bread, fruit, vegetables, &c., do not; and may therefore be eaten, yet sparingly, because you are yet weak, and because over-eating, even of the plainest food, is injurious. We have also seen that sensuality is apt to excite appetite and derange digestion. Coarse or Graham bread, with fruit, or rice, or sago, or tapioca, or potato starch pudding, &c., will tend to obviate inflammation, and allow the system to rally. In regard to regimen, Dr. Woodward remarks thus:

“The regimen must be strict, the diet should be simple and nutritious, and sufficient in quantity; it should be rather plain than light and abstemious; no stimulating condiments should be used; the suppers should be particularly light, and late suppers should be wholly avoided. All stimulating drinks, even strong tea and coffee, should be discarded; cider and wine are very pernicious; tobacco, in all its forms, not less so.”

As to suppers, I recommend *none at all*. A full stomach induces dreams, or the exercise, in sleep, of those organs

most liable to spontaneous action, which in this case is *Amativeness*, which produces libidinous dreams, with accompanying night emissions, which weaken and disease equally with indulgence. No supper at all, also allows the dinner to become fully digested, which facilitates sound sleep—nature's great restorative. Never fear starvation. We all eat twice too much. The gluttony of our nation is one great cause of its sensuality, which fasting will of course tend to obviate. Try the experiment. A friend thus afflicted has found great relief therefrom. Above all things

KEEP DOING.

"Idleness is Satan's workshop," in this respect pre-eminently. Keep your mind employed, and lewd feelings can find no entrance; but, unoccupied, they rush in unbidden, and renew former associations and habits.

But be very careful not to *over-do*—especially, *over-lift*. As you recover, you are in great danger of considering yourself stronger than you really are, and thus strain your back and bring on a relapse of your night difficulty. Mark this caution.

Graham's recommendation to touch these organs as little as possible, and to bring up children thus, I cordially endorse, because contact necessarily promotes both desire and inflammation.

WEDLOCK.

"Love and Parentage" showed that this function depended on a primitive faculty, and was therefore spontaneous, and no more to be suppressed by force of will than appetite. Its excess can be restrained, but its promptings are constitutional, and indispensable to perfection of character. Nor should they be wholly eradicated, only *rightly directed*. The marriage state constitutes their ultimate terminus, and only virtuous direction and exercise. Nor will, probably, any thing equally with this ordinance of nature recall this passion from its wanderings, and

sanctify it to virtue. Pure spiritual love furnishes a substitute for its obscene gratification, which both satisfies this faculty and prevents perversion. But this position is too self-evident to require comment

CHAPTER VI.

PREVENTION.

AN ounce of prevention is worth a pound of cure—here pre-eminently. *Not to begin* is the only safety. Nor is this prevention difficult. Nature has taken effectual means to secure this end. That wall of native modesty which she has thrown around every well-constituted youth, is ample protection. They only require to be put upon their guard. They would not fall into these habits unless *coaxed* into them, nor then if they once suspected them of being either wrong or injurious. Such knowledge would furnish an all-powerful stimulant to modesty, and render it effectual. They now suspect no harm, and *intend* no more wrong than in eating. To know that it is virtually on a par with sexual intercourse in its corrupting influence on the mind, and in its injury of the health, would awaken Conscientiousness to joint effort with modesty, and save nearly all. But ignorance lulls conscience, and persuasion and imitation overcome shame, and they enter the broad road, and soon find that death is in the practice. The simple knowledge of the fact that these practices sap their capabilities of enjoying this same pleasure in wedlock, would also prevent personal indulgence, as in "Love and Parentage," it was shown to be a preventive of licentiousness. *Diffusing appropriate knowledge, and circulating appropriate books*, on this subject, will work an effectual cure. And I anticipate great good from the means and efforts now in progress touching this matter.

THE PREMATURE DEVELOPMENT OF AMATIVENESS,

is, however, the great hot-house of sensuality in all its forms. Nature has taken special pains to *postpone* the development

of this instinctual intellect has attained sufficient strength to guide it, the moral sentiments power enough to sanctify and restrain it, and the body sufficient maturity to sustain its drain with impunity. Is not this postponement a most beautiful provision? If it had made its appearance as early as the others, it would have withdrawn those energies from the system required for growth, yet have done no good. As it is, however, nature postpones the matrimonial desires till the subject is prepared to regulate this instinct, and convert it into a means of incalculable enjoyment. At precisely what age it should develop itself, it may be difficult to say, but certainly not till from the eighteenth to the twentieth year; and then it is held in effectual check by native modesty for a considerable time before it acquires sufficient impetus to make love outrig't; and finally takes years to ripen into a state prepared for marriage—at least for its ultimate rights.

Would to God and humanity that nature were allowed to have her perfect work in this respect. But, alas! our youth are reared in a hot-bed of Amateness. This impulse is developed several years before its time, and hence, mainly, its perversion. Ye who labor and pray for the banishment of lust and the moral purity of man, mark well the CAUSE or CAUSES of man's carnality in all its forms. It is the ARTIFICIAL STIMULATION, and the PREMATURE DEVELOPMENT of the sexual instinct. Mark the following incentives of premature love and its morbid, sensual direction, from Fowler on Matrimony

"The conduct and conversation of adults before children and youth. How often have I blushed with shame and kindled with indignation at the conversation of parents, and especially of mothers, to their children! "John, go and kiss Harriet, for she is your sweetheart." Well may shame make him hesitate and hang his head. "Why, John, I did not think you so great a coward. Afraid of the girls, are you? That will never do. Come, go along, and hug and kiss her. There, that's a man. I guess you will love the girls yet."

"Continually is he teased about the girls, and being in love, till he really selects a sweetheart. I will not lift the veil, nor expose the conduct of children among themselves. And all this, because adults have filled their heads with those impurities which surfeit their own. What could more effectually wear off that natu-

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"As puberty approaches, the evil magnifies. The prematurely kindled embers of love now burst forth into the unextinguishable flames of unbridled licentiousness or self-pollution. Most of the conversation of young people is upon love matters, or used in throwing or pretending to parry the shafts of love; and nearly all their plays abound in kissing, mock-marriages, &c. &c. The entire machinery of balls and parties, of dances and the other amusements of young people, tend to excite and inflame this passion. Thinking it a fine thing to get in love, they court and form attachments long before either their mental or physical powers are matured. Of course, these young loves, these green-house exotics, must be broken off, and their miserable subjects left burning up with the fierce fires of a flaming passion, which, if let alone, would have slumbered on for years, till they were prepared for its proper management and exercise.

"Nor is it merely the conversation of adults, that does all this mischief: their manners also increase it. Young men take the hands of girls from six to thirteen years old, kiss them, press them, and play with them, so as, in a variety of ways, to excite this organ, combined, I grant, with Friendship and Refinement—for all this is genteelly done. They intend no harm, and parents dream of none; and yet their embryo love is awakened, to be again still more easily excited. Maiden ladies, and even married women, often express similar feelings towards lads, not perhaps positively improper in themselves, yet injurious in their ultimate effects."

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"The fashionable reading of the day is still more objectionable. As to its amount, let publishers, and the editors of family news papers, testify. Whose sales are the greatest? Whose patronage is the most extensive? Those who publish the most novels, and the best (I worst) love-tales. Let those weeklies that boast of their "30,000 subscribers," and claim "the largest circulation in the world," have a red line drawn across every column containing a story the substance and seasoning of which is love, and more than half their entire contents will be crimsoned with this sign of Amativeness! Try this experiment, and it will astonish you. Country newspapers also must have a part or the whole of some love-tale every week, or else run down. These stories, girls are allowed and encouraged to read. How often have I seen girls not twelve

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years old, as hungry for a story or nove. as they should be for their dinners ! A sickly sentimentalism is thus formed, and their minds are sullied with impure desires. Every fashionable young lady must of course read every new novel, though nearly all of them contain exceptionable allusions, perhaps delicately covered over with a thin gauze of fashionable refinement ; yet, on that very account, the more objectionable. If this world contained one improper allusion to their ten, many of those fastidious ladies who now eagerly devour the vulgarities of Marryatt, and the double-entendres of Bulwer, and even converse with gentlemen about their contents, would discountenance or condemn it as improper. **SHAME ON NOVEL-READING WOMEN !** for they cannot have pure minds or unsullied feelings, but Cupid, and the beaux, and waking dreams of love, are fast consuming their health and virtue.

Not that I impute the least blame to those respectable editors and publishers, who fill their coffers by fostering this diseased public appetite, especially of the ladies, even though they pander to, and increase this worst vice of this our vicious age and nation ; any more than I blame grog-sellers for making money out of another diseased public taste ; because both are aiming mainly at dollars and cents, yet stabbing public virtue to the heart. But their money will be a curse to them, and their trash is a curse to its readers.

A heating, stimulating diet still more prematurely develops this passion. By heating up and fevering the body, it of course fevers the propensities, but none more than this. We have already seen, that meats, teas, coffee, mustards, spices, &c., stimulate it in adults. Hence, they of course induce precocious sexuality in children. On this account if on no other, these things, coffee in particular, are utterly unfit for the young. Rather feed them on what will *allay* this impulse, instead of prematurely exciting it. Nor can we expect the world to become pure *morally* till a correct system of *dietetics* is generally practised. A heating diet, after all, is the most prolific cause of "excessive and perverted sexuality." Parents, *mind what you feed your children.* Youth, *observe a correct regimen.* Married and single, who would reduce this feeling, eat and drink cooling, calming articles only

CHAPTER VII.

ABORTIONS, MADAME RESELL; TREATMENT OF THE ERRING;
GENERAL CONCLUDING ADVICE.

THE one ultimate end designed to be secured by this propensity, is offspring. Hence, it should be exercised only by way of carrying out this its legitimate destiny. To exercise it merely for its own sake—to trifle with it as a means of sensual gratification, and then to destroy its products—is a violation of its laws, and must necessarily subject the offender to suffering.

Nature has taken the utmost pains to place the seeds of life as far as possible from the reach of destruction, and has also planted them in such intimate proximity to the very life of the mother, that their destruction cannot be effected without seriously impairing her health and shortening her life. No way has ever yet been invented, no way probably ever will be discovered, of artificially producing miscarriages without seriously impairing the mother's constitution. Infanticide is revolting and wicked; but since it cannot be effected without committing *suicide*, more or less, according as it impairs and shortens the mother's life, it becomes one of the greatest crimes man can possibly commit. We shudder at the infanticides committed by the eastern world; but this crime is scarcely less prevalent in our own country. It is committed there after birth, but before it here; yet the *end* attained is precisely the same, *namely, the destruction of human life*. If abortion is effected by drinking any poisonous drug, that poison which is great enough to destroy the life of the unborn infant, is great enough to effectually debilitate the mother, from whom alone the child receives the poison. Indeed, a lower degree of poison is requisite to arrest the life of the child than of the mother simply because the former is more delicate; but so intimately are they inter-related, that neither can be destroyed without thereby impairing the life of the other.

Nor can this destruction be effected by reaching the embryo through that apparatus in which it is formed, without injuring

every morning, summer and winter; and follow with friction I recommend the hand-bath to begin with, as enabling you to regulate it according to your feelings. Dash on the water quickly, so as to produce a partial shock, but stop instantly on the first sensation of chill. Then follow actively with a coarse towel, or flesh brush, and rub briskly, till you produce a delightful glow. Otherwise it will only injure. Every other morning, if your system is low, may be often enough. Consult your own feelings. Make it agreeable, and it will be beneficial, and also kill desire, especially for the time. Both the warm and the steam bath, say one per week, will be found excellent.

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Both to kill desire, and to restore health, a frequent *laving* of these organs in cold water will be found most beneficial, especially when desire arises; *which it will banish*. An acquaintance whose Amativeness affects him much, says he has found great relief from *shaving* Amativeness, or the back of the neck and base of the brain, letting the hair from above partly cover the shaved portion, and then frequently washing it in cold water. He adds, that the cool air on the organ thus allowed, is most agreeable. Binding a wet cloth upon the nape of the neck, will also both relieve and cure. The reason of this has already been given.

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Inflammation being the chief cause of your difficulty, every thing calculated to increase it, is unequivocally bad. Hence, abandon wholly and at once, *tea, coffee, tobacco, and all stimulating meats and drinks*. Otherwise, your struggle will be much more doubtful, tedious, and desperate. Any other fire burning in the system will augment this. Tea, coffee, and tobacco, the last two in particular, are powerful narcotics, and like opium, though soothing at first, ultimately only *re-inflame* and are of themselves sufficient to keep up both the disease, the desire, and the inflammation you would conquer. They even often *induce* them, by causing an irritated, craving state of the nervous system, which aggravates desire from the first, by inflaming the nervous system, and of course the base of the brain. It is a sealed physiological fact, that *whatever stimulates* the body, thereby proportionally irritates the base of the brain, Amateness in particular, and thus causes lust, as well as sinful propensity in general. By this means it is that all intoxicating drinks cause both lust and depravity. It is their stimulating property which does this, and whatever *corrupts* the body thereby stimulates the whole base of the brain, in consequence of that most intimate relation existing be

rentage," is devoted by promoting CONNUBIAL LOVE to legitimate terminus. We reason, we beseech, and show "a more excellent way."

But when our fellow beings *have* fallen, we would not crush them in consequence. "A broken reed shall he not break." We would rather apologize. We would say to beholders: "These unfortunate manifestations of carnality doubtless had a physical origin. Ignorant of the laws of Physiology, these erring sons of passion, and these daughters of frailty, had lashed up this feeling by heating meats and drinks, by novel reading, by blasted affection, by giving their minds to this class of subjects, till this propensity became uncontrollable, and in a moment of its preternatural action, they sinned. They were, in all practical respects, deranged. A fevered state of their bodies had wrought up this passion to an insupportable pitch of tension, and they sinned in consequence. They were more *sick physically*, than depraved in motive. "They knew not what they did." And the licentious of our land require to be *cured in body* as the means of restoring them to virtue. We have *demonstrated* that this passion is induced by a *disordered physiology*, quite as much as by depravity of intention. There is a certain epidemic disease, the subjects of which, when recovering, are tormented with a fury of lustful desires which will cause the most virtuous in the world to stray. Now suppose a similar physical disarrangement had caused them to say and do in anger many hard things against us, which we knew they would not have said and done if they had been well; should we lay up against them these wrathful ebullitions—the offspring of disease? No; but should attribute all to *sickness*—to temporary derangement or alienation of mind, and *pity*, not blame relentlessly. Precisely thus should we regard most of the sensuality of mankind. It is the legitimate and necessary offspring, to all *practical* intents and purposes, of *mental derangement* induced by physical disorder. Its subjects are sinful, but they are also *sick*, and their *physical* derangement occasions their *moral* dereliction

This doctrine will find opponents, but no *reuters*. The fact is *indisputable*, that certain meats, and drinks, and regimen create passion. Ignorantly, they have thus kindled up the fires of lust till they are goaded on to indulgence by a power of passion well nigh irresistible. As the lustful feelings of those recovering from the fever above mentioned had a *physical* cause, not a moral origin, so of most of the sons and daughters of lust. In the case of the fever, nothing but the strait-jacket, or the absence of the other sex, could prevent indulgence. Goaded on by its fury, nothing but force will stop those before pure minded, and even the aged—who before were past the natural period of these impulses, from committing rapes; or if females, from proffering the most wanton solicitations. So in kind, though less in degree, of the dissolute of both sexes. They are not irresponsible for their conduct, but are principally guilty for having thus inflamed their bodies, and thereby this passion. But this they did *ignorantly*. As he who murders while intoxicated, is more guilty for getting drunk than for the murder, so these sinners sin *ignorantly*. Shall they then be cast out of society and crushed in consequence of their ignorance of what few understand? *In form* them, and you *save* them. And this is mainly what is required to stay licentiousness. ENLIGHTEN BEFOREHAND, not rebuke afterwards. *Circulate suitable works*, and encourage properly conducted lectures, and you achieve the most glorious results attainable by man.

ITS PROMOTION.

Yet there are some in whom this element is too feeble either to beautify their persons or adorn their manners, and a few who do not become parents in consequence of its deficiency. Such require to cultivate this faculty. This can be done by pursuing the converse of the course pointed out for its restraint. Yet, such cases are rare, and generally occasioned by a torpor of the corresponding organs, caused by their disease. The great direction for such is, obviate the disease. and

promote general health. Health and affectionate caresses from a companion will secure its due action.

One other requisition for its cultivation exists—that for which it was created. Other things being equal, the more powerful this function and intense its action at the time it stamps the impress of life and character on its products, the more highly endowed such products. Hence, at these occasions every means consistent with its healthy action should be employed to augment its intensity. Indeed, those who incur the liability of becoming parents **EXCEPT** when this function is wrought up to its highest pitch of intensity, are **BAD CITIZENS**, and deserve the curses of their progeny.

CONCLUDING ADVICE.

In conclusion, let every son and daughter of humanity *investigate the laws, and study the science*, of this department of our nature, and then obey them. Let every youth keep this propensity under subjection till it can be lawfully and happily exercised in wedlock. Let the affections never be trifled with, and let the avall of native modesty kindly thrown by nature around this propensity, never suffer a breach, but be *built up* till it is supplanted by the still more effectual preventive and enclosure of spiritual love. Let no one ever indulge this passion with the opposite sex *for the first time*, till married, because this throws wide open the flood-gates of lust otherwise easily kept closed, and most difficult to re-shut—nothing equally firing up this passion. And let us all preserve and *regain our health*, and keep our bodies in a cool and vigorous state, and then cherish that holy, sanctifying aspect of love which raises us above lustful propensity, purifies and elevates the soul, and stamps a high intellectual and moral impress on posterity.

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O. S. FOWLER was so long and so widely known as the founder and master-spirit of the old and honored firm of "Fowler and Wells," and of the "Phrenological Journal," that to this day most people take it for granted that he is still identified with them.

So far therefrom, he withdrew from both in 1854 — a fact which *should* have been announced earlier; and the object of this notice is to inform his proposed patrons of such withdrawal, and of his having reestablished himself in Boston. All of the many thousands who have applied, or who may apply, at the New York office expecting phrenological delineations, charts, and written opinions from O. S. FOWLER, have been and will be disappointed.

But those who desire to avail themselves of his forty odd years of experience, and of the best professional services he can render, as well as know ALL ABOUT themselves or children, from this MASTER and acknowledged HEAD of phrenological science, can consult him, after March, 1870, at his new establishment, cabinet, and publishing house, where he has purchased and located for life. Former co-workers, will find their old ally at his new head-quarters at 514 TREMONT STREET, BOSTON, MASS., opposite the Clarendon Hotel.

N. B. Those who cannot consult him *in person*, will find their

next best substitute in sending to his address, by mail or express, a "three quarter," or else a front and profile likeness, with six dollars, and their address plainly written, age, business, complexion, height, weight, education, the avocation preferred, and any other facts of themselves they please, and they will receive in return a FULL WRITTEN DESCRIPTION of themselves; the avocation and sphere for which NATURE has fitted them, and of the one to whom they are adapted in marriage, etc., together with any warnings and advice required by their phrenological organizations. .

Or if any gentleman desires to ascertain whether, wherein, and how far, he is or is not adapted in marriage to a given lady, or she to him; or if any lady desires similar information; or if two as regards each other; they will be told, with SCIENTIFIC ACCURACY, by enclosing the likenesses and personal descriptions of both as above, together with five dollars, and return postage if they desire the likenesses returned by mail, addressed to

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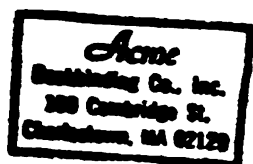
P. S. He will form a class of both sexes, in April, 1870, for teaching students how to make phrenological examinations, and speak in public, with the view of fitting them for the profession of Practical Phrenology.

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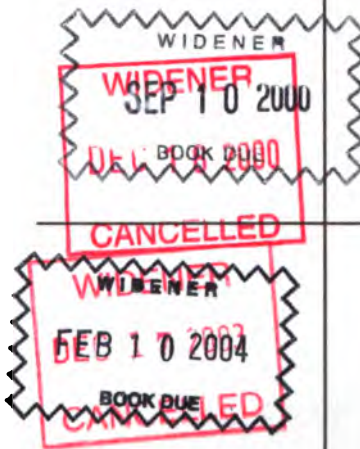


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